

# THE PRECIOUS GARLAND AND THE SONG OF THE FOUR MINDFULNESSES

NAGARJUNA AND KAYSANG GYATSO,  
THE SEVENTH DALAI LAMA

*Translated by Jeffrey Hopkins and Lati Rimpoché  
with Anne Klein*

*Foreword by His Holiness the Fourteenth Dalai Lama*

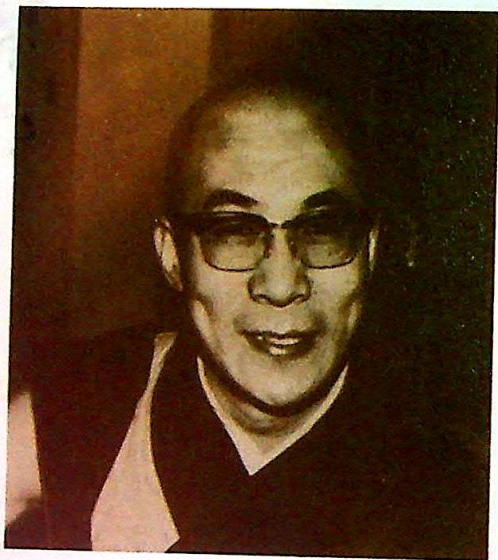


THE  
WISDOM  
OF  
TIBET  
SERIES 2



\$5.95

Kri-Done



His Holiness the Fourteenth Dalai Lama

This second volume in the *Wisdom of Tibet Series* is published under the auspices of His Holiness the Dalai Lama. The series is unique in that each volume has been chosen by the Dalai Lama and bears his own seal, certifying that it reveals a true oral tradition.

The present volume, **The Precious Garland and The Song of the Four Mindfulnesses** makes available two classic poetic Buddhist texts, often memorized. The first poem, *The Precious Garland*, is a lay person's guide to enlightenment, written, without fear or favor, for a king by Nagarjuna some 400 years after Buddha.

(Continued on back flap)





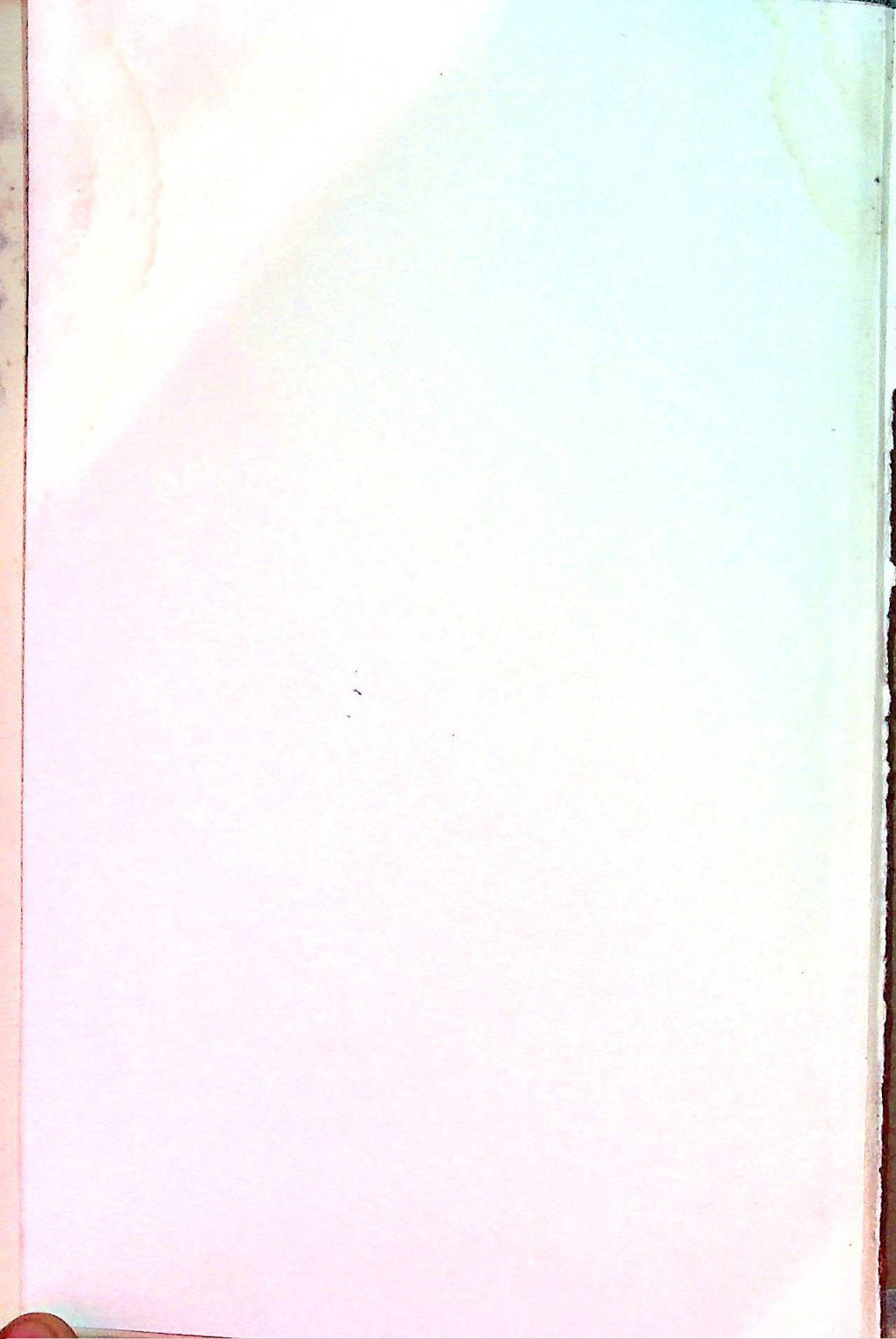














The Precious Garland  
and  
The Song of the  
Four Mindfulnesses

Book belongs to



Kannoor  
Dolkoo (M.I.L.)  
Khanyar  
Sri 190003

THE WISDOM OF TIBET SERIES

*By Tenzin Gyatso, The Fourteenth Dalai Lama*

The Buddhism of Tibet  
and  
The Key to the Middle Way

volume 1



# The Precious Garland and The Song of the Four Mindfulnesses

200m  
HIS Highness  
DALAI LAMA  
Dzamsöla

NAGARJUNA and  
KAYSANG GYATSO  
SEVENTH DALAI LAMA

*Translated and edited by  
Jeffrey Hopkins and Lati Rimpoche  
with Anne Klein*

FOREWORD BY HIS HOLINESS TENZIN GYATSO  
THE FOURTEENTH DALAI LAMA

Harper & Row, Publishers  
New York, Evanston, San Francisco, London

Library of Congress forms of authors' names:

Nāgārjuna;

Bskal-bzañ-rgya-mtsho, Dalai Lama VII, 1708-1757

THE PRECIOUS GARLAND and THE SONG OF THE FOUR MINDFULNESSES. Copyright © 1975 in the English Translation by George Allen & Unwin Ltd. All rights reserved. Printed in the United States of America. No part of this book may be used or reproduced in any manner whatsoever without written permission except in the case of brief quotations embodied in critical articles and reviews. For information address Harper & Row, Publishers, Inc., 10 East 53rd Street, New York, N.Y. 10022.

FIRST U.S. EDITION

ISBN: 0-06-063541-X

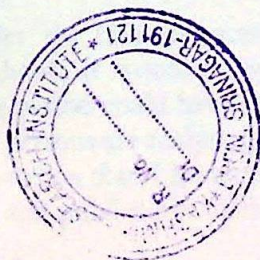
LIBRARY OF CONGRESS CATALOG CARD NUMBER: 74-25688

75 76 77 78 79 10 9 8 7 6 5 4 3 2 1





*Published under the aegis of the Library of Tibetan  
Works and Archives with the Authority of  
His Holiness the Dalai Lama as revealing oral  
tradition*



Library of Congress forms of authors' names:

Nāgārjuna;

Bskal-bzañ-rgya-mtsho, Dalai Lama VII, 1708-1757

THE PRECIOUS GARLAND and THE SONG OF THE FOUR MINDFULNESSES. Copyright © 1975 in the English Translation by George Allen & Unwin Ltd. All rights reserved. Printed in the United States of America. No part of this book may be used or reproduced in any manner whatsoever without written permission except in the case of brief quotations embodied in critical articles and reviews. For information address Harper & Row, Publishers, Inc., 10 East 53rd Street, New York, N.Y. 10022.

FIRST U.S. EDITION

ISBN: 0-06-063541-X

LIBRARY OF CONGRESS CATALOG CARD NUMBER: 74-25688

75 76 77 78 79 10 9 8 7 6 5 4 3 2 1





*Published under the aegis of the Library of Tibetan  
Works and Archives with the Authority of  
His Holiness the Dalai Lama as revealing oral  
tradition*



## Acknowledgements

The translators wish to thank Mr Gerald Yorke for many suggestions which improved the rendering in English.



# Foreword

Sentient beings in general and mankind in particular have made and are continuing to make efforts to bring about their happiness and comfort by many different methods in accordance with their varying abilities. However, through a multitude of bad causes, both external and internal, they are continually tormented by many sufferings such as mental agitation and so forth. People in particular, unlike other living beings, create disturbances for themselves and others by reason of differences such as of country, race, political system and theory. As a result of these differences, groups of men are amassed, war is made and so on. Like intentionally putting a finger in its own eye, mankind consciously engages in many techniques that bring various undesirable consequences upon itself, such as causes for fear, man-made diseases, starvation and untimely death.

I have thought that under the circumstances of such a delicate time as described above, it would be wonderful if even a few people for a short period could have some internal peace. Also, many intelligent persons are analysing and seeking the meaning of emptiness. Based on that, I have commissioned the translation into English and publication of the following works:

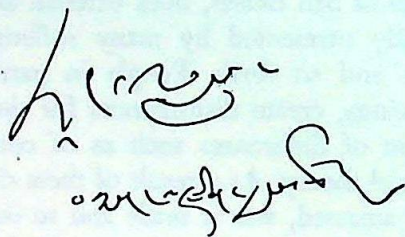
*The Buddhism of Tibet* and *The Key to the Middle Way*, both by myself.

*The Precious Garland of Advice for the King*, by the protector Nāgārjuna. This good explanation is a great compendium of both the profound emptiness and the extensive deeds of compassion, illuminating as well techniques for social welfare.

## FOREWORD

*The Song of the Four Mindfulnesses*, by Kaysang Gyatso the Seventh Dalai Lama. This work has only a few words, but contains all the essentials of sūtra and tantra.

The present volume consists of the two texts by Nāgārjuna and Kaysang Gyatso. My two works are to be found in the first volume of this series.

A handwritten signature in black ink, consisting of two lines of stylized Tibetan script. The top line is shorter and more compact, while the bottom line is longer and more flowing, ending in a decorative flourish.

The Buddhist monk, Tenzin Gyatso, BE 2516, AD 1972, the Tibetan Water Mouse year in the tenth month on the twelfth day.



# Contents

<i>Foreword</i>	<i>page</i> 9
I PRECIOUS GARLAND OF ADVICE FOR THE KING by <i>Nāgārjuna</i>	13
Introduction	15
1 High Status and Definite Goodness	17
2 An Interwoven Explanation of Definite Goodness and High Status	32
3 The Collections for Enlightenment	47
4 Royal Policy	62
5 The Bodhisattva Deeds	78
<i>Guide to the stanzas by Gyel-tsap</i>	94
<i>Notes</i>	110
II SONG OF THE FOUR MINDFULNESSES by <i>Kaysang Gyatso, the Seventh Dalai Lama</i>	113
Introduction	115
1 Mindfulness of the Teacher	117
2 Mindfulness of the Altruistic Aspiration to Highest Enlightenment	117
3 Mindfulness of Your Body as a Divine Body	117
4 Mindfulness of the View of Emptiness	118
<i>Notes</i>	119





I

# The Precious Garland of Advice for the King

(*Sanskrit: Rājaparīkathā-ratnamālā*)

NĀGĀRJUNA

*Obeisance of the translators from Sanskrit  
into Tibetan*

*Homage to all Buddhas and Bodhisattvas*







## Introduction

Nāgārjuna was an Indian pandit from Vidarbha in south India who lived approximately four hundred years after Buddha's death. At that time the Mahāyāna teaching had diminished, and Nāgārjuna assumed the task of reviving it by founding the Mādhyamika school of tenets. Here, in his *Precious Garland*, he clarifies the Buddha's exposition of emptiness based on the *Perfection of Wisdom Sūtras* (*Prajñāpāramitā*). He presents the ten Bodhisattva stages leading to Buddhahood based on the *Sūtra on the Ten Stages* (*Daśabhūmika*). He details a Bodhisattva's collections of merit and wisdom based on the *Sūtra Set Forth by Akṣayamati* (*Akṣayamatīrdeśa*). The *Precious Garland* was intended primarily for the Indian king Śātavāhana, therefore, Nāgārjuna includes specific advice on ruling a kingdom. (The section on the undesirability of the body is written with reference to the female body simply because the king was a male. As Nāgārjuna says, the advice should be taken as applying to both males and females.) Among his works, the *Precious Garland* is renowned for extensively describing both the profound emptinesses and the extensive Bodhisattva deeds of compassion.

The translation is based on an oral transmission and explanation of the text received from His Holiness Tenzin Gyatso, the Fourteenth Dalai Lama, in Dharamsala, India in May of 1972. The text was translated in accordance with the commentary by Tsong-ka-pa's disciple Gyel-tsap (rGyal-tshab), whose guide has been included here to facilitate reading. The work was translated by Jeffrey Hopkins, who orally re-translated the English into Tibetan for verification and correction by Lati Rimpoche and then worked with Anne Klein to improve the presentation in English.





## *Chapter One*

### *High Status and Definite Goodness*

- 1 I bow down to the all-knowing,  
Freed from all defects,  
Adorned with all virtues,  
The sole friend of all beings.
- 2 O King, I will explain practices solely  
Virtuous to generate in you the doctrine,  
For the practices will be established  
In a vessel of the excellent doctrine.
- 3 In one who first practises high status  
Definite goodness arises later,  
For having attained high status one comes  
Gradually to definite goodness.
- 4 High status is thought of as happiness,  
Definite goodness as liberation,  
The quintessence of their means  
Are briefly faith and wisdom.
- 5 Through faith one relies on the practices,  
Through wisdom one truly knows,  
Of these two wisdom is the chief,  
Faith is its prerequisite.

## THE PRECIOUS GARLAND

- 6 He who does not neglect the practices  
Through desire, hatred, fear or ignorance  
Is known as one of faith, a superior  
Vessel for definite goodness.
- 7 Having thoroughly analysed  
All deeds of body, speech and mind,  
He who realises what benefits self  
And others and who always practises is wise.
- 8 Not killing, no longer stealing,  
Forsaking the wives of others,  
Refraining completely from false,  
Divisive, harsh and senseless speech,
- 9 Forsaking covetousness, harmful  
Intent and the views of Nihilists—  
These are the ten white paths of  
Action, their opposites are black.
- 10 Not drinking intoxicants, a good livelihood,  
Non-harming, considerate giving, honouring  
The honourable, and love—  
Practice in brief is that.
- 11 Practice does not mean to  
Mortify the body,  
For one has not ceased to injure  
Others and is not helping them.
- 12 He who does not esteem the great path of excellent  
Doctrine which is bright with ethics, giving and patience,  
Afflicts his body, takes  
Bad paths like jungle trails;



- 13 His body entangled with vicious  
Afflictions, he enters for a long time  
The dreadful jungle of cyclic existence  
Among the trees of endless beings.
- 14 A short life comes through killing,  
Much suffering through harming,  
Through stealing poor resources,  
Through adultery enemies.
- 15 From lying arises slander,  
A parting of friends from divisiveness,  
From harshness hearing the unpleasant,  
From senselessness one's speech is not respected.
- 16 Covetousness destroys one's wishes,  
Harmful intent yields fright,  
Wrong views lead to bad views  
And drink to confusion of the mind.
- 17 Through not giving comes poverty,  
Through wrong livelihood, deception,  
Through arrogance a bad lineage,  
Through jealousy little beauty.
- 18 A bad colour comes through anger,  
Stupidity from not questioning  
The wise. The main fruit<sup>1</sup> of all this  
Is a bad migration for humans.
- 19 Opposite to the well known  
Fruits of these non-virtues  
Is a the arising of effects  
Caused by all the virtues.

## THE PRECIOUS GARLAND

- 20 Desire, hatred, ignorance and  
The actions they generate are non-virtues.  
Non-desire, non-hatred, non-ignorance  
And the actions they generate are virtues.
- 21 From non-virtues come all sufferings  
And likewise all bad migrations,  
From virtues all happy migrations  
And the pleasures of all births.
- 22 Desisting from all non-virtues  
And always engaging in virtues  
With body, speech and mind—these are  
Known as the three forms of practice.
- 23 Through these practices one is freed from becoming  
A hell-denizen, hungry ghost or animal;  
Reborn as a human or god one realises  
Extensive happiness, fortune and dominion.
- 24 Through the concentrations, immeasurables and form-  
lessnesses  
One experiences the bliss of Brahmā and so forth.  
Thus in brief are the practices  
For high status and their fruits.
- 25 The doctrines of definite goodness are  
Said by the Conquerors to be deep,  
Subtle and frightening to  
Children who are not learned.
- 26 'I am not, I will not be.  
I have not, I will not have',  
That frightens all children  
And kills fear in the wise.



- 27 By him who speaks only to help  
Beings, it was said that they all  
Have arisen from the conception of 'I'  
And are enveloped with the conception of 'mine'.
- 28 'The "I" exists, the "mine" exists.'  
These are wrong as ultimates,  
For the two are not [established]  
By a true and correct consciousness.
- 29 The mental and physical aggregates arise  
From the conception of 'I' which is false in fact.<sup>2</sup>  
How could what is grown  
From a false seed be true?
- 30 Having thus seen the aggregates as untrue,  
The conception of 'I' is abandoned  
And due to this abandonment  
The aggregates arise no more.
- 31 Just as it is said  
That an image of one's face is seen  
Depending on a mirror  
But does not in fact exist [as a face],
- 32 So the conception of 'I' exists  
Dependent on the aggregates,  
But like the image of one's face  
In reality the 'I' does not exist.
- 33 Just as without depending on a mirror  
The image of one's face is not seen,  
So too the 'I' does not exist  
Without depending on the aggregates.



- 34 When the superior Ānanda had  
Attained [insight into] what this means,  
He won the eye of doctrine and taught it  
Continually to the monks.<sup>3</sup>
- 35 There is misconception of an 'I' as long  
As the aggregates are misconceived,  
When this conception of an 'I' exists,  
There is action which results in birth.
- 36 With these three pathways mutually causing each  
Other without a beginning, middle or an end,  
This wheel of cyclic existence  
Turns like the 'wheel' of a firebrand.
- 37 Because this wheel is not obtained from self, other  
Or from both, in the past, the present or the future,  
The conception of an 'I' ceases  
And thereby action and rebirth.
- 38 Thus one who sees how cause and effect  
Are produced and destroyed  
Does not regard the world  
As really existent or non-existent.
- 39 Thus one who has heard but does not examine  
The doctrine which destroys all suffering,  
And fears the fearless state  
Trembles due to ignorance.
- 40 That all these will not exist in nirvāṇa  
Does not frighten you [a Hīnayānist],  
Why does their non-existence  
Explained here cause you fright?



- 41 'In liberation there is no self and are no aggregates.'  
 If liberation is asserted thus,  
 Why is the removal here of the self  
 And of the aggregates not liked by you?
- 42 If nirvāṇa is not a non-thing,  
 Just how could it have thingness?  
 The extinction of the misconception  
 Of things and non-things is called nirvāṇa.
- 43 In brief the view of nihilism is  
 That actions bear no fruits; without  
 Merit and leading to a bad state,  
 It is regarded as the wrong view.
- 44 In brief the view of existence  
 Is that there are fruits of actions;  
 Meritorious and conducive to happy  
 Migrations, it is regarded as the right view.
- 45 Because 'is' and 'is not' are destroyed by wisdom,  
 There is a passage beyond merit and sin,  
 This, say the excellent, is liberation  
 From both bad and happy migrations.
- 46 Seeing production<sup>4</sup> as caused  
 One passes beyond non-existence,  
 Seeing cessation as caused  
 One no longer asserts existence.
- 47 Previously produced and simultaneously produced<sup>5</sup>  
 [Causes] are non-causes; thus there are no causes in fact,  
 Because [inherently existent] production is not  
 Conventionally or ultimately known at all.



THE PRECIOUS GARLAND

- 48 When this is, that arises,  
Like short when there is tall.  
When this is produced, so is that,  
Like light from a flame.
- 49 When there is tall, there must be short,  
They exist not through their own nature,  
Just as without a flame  
Light too does not arise.<sup>5a</sup>
- 50 Having thus seen that effects arise  
From causes, one asserts what appears  
In the conventions of the world  
And does not accept nihilism.
- 51 He who refutes [inherently existent cause  
And effect] does not develop [the view of] existence,  
[Asserting] as true what does not arise from conventions;  
Thereby one not relying on duality is liberated.
- 52 A form seen from a distance  
Is seen clearly by those nearby.  
If a mirage were water, why  
Is water not seen by those nearby?
- 53 The way this world is seen  
As real by those afar  
Is not so seen by those nearby  
[For whom it is] signless like a mirage.
- 54 Just as a mirage is like water but is  
Not water and does not in fact exist [as water],  
So the aggregates are like a self but are  
Not selves and do not in fact exist [as selves].



- 55 Having thought a mirage to be  
Water and then having gone there,  
He would just be stupid to surmise  
'That water does not exist.'
- 56 One who conceives of the mirage-like  
World that it does or does not exist  
Is consequently ignorant. When there is  
Ignorance, one is not liberated.
- 57 A follower of non-existence suffers bad migrations,  
But happy ones accrue to followers of existence;  
One who knows what is correct and true does not rely  
On dualism and so becomes liberated.
- 58 If through knowing what is correct and true  
He does not assert existence and non-existence  
And thereby [you think] he believes in non-existence,  
Why should he not be a follower of existence?
- 59 If from refuting [inherent] existence  
Non-existence then accrues to him,  
Why from refuting non-existence  
Would existence not accrue to him?
- 60 Those who rely on enlightenment  
Have no nihilistic thesis,  
Behaviour or thought, how can  
They be seen as nihilists?
- 61 Ask the worldly ones, the Sāṃkhyas,  
Owl-Followers<sup>6</sup> and Nirgranthas,  
The proponents of a person and aggregates,  
If they propound what passes beyond 'is' and 'is not'.



THE PRECIOUS GARLAND

- 62    Thereby know that the ambrosia  
      Of the Buddhas' teaching is called profound,  
      An uncommon doctrine passing  
      Far beyond existence and non-existence.
- 63    Ultimately how could the world exist with a nature  
      Which has gone beyond the past, the present  
      And the future, not going when destroyed,  
      Not coming and not staying even for an instant?
- 64    Because in reality there is  
      No coming, going or staying,  
      What ultimate difference is there  
      Then between the world and nirvāṇa?
- 65    If there is no staying, there can be  
      No production and no cessation.  
      Then how could production, staying and  
      Cessation ultimately exist?<sup>7</sup>
- 66    How are things non-momentary  
      If they are always changing?  
      If they do not change, then how  
      In fact can they be altered?
- 67    Do they become momentary through  
      Partial or complete disintegration?  
      Because an inequality<sup>8</sup> is not apprehended,  
      This momentariness cannot be admitted.
- 68    When a thing ceases to exist through momentariness,  
      How can anything be old?  
      When a thing is non-momentary due to constancy  
      How can anything be old?



- 69 Since a moment ends it must have  
A beginning and a middle,  
This triple nature of a moment means  
That the world never abides for an instant.
- 70 Also the beginning, middle and end  
Are to be analysed like a moment;  
Therefore, beginning, middle and end  
Are not [produced] from self or other.
- 71 Due to having many parts 'one' does not exist,  
There is not anything which is without parts,  
Further without 'one' 'many' does not exist  
And without existence there is no non-existence.
- 72 If through destruction or an antidote  
An existent ceases to exist,  
How could there be destruction or  
An antidote without an existent?
- 73 Ultimately the world cannot  
Through nirvāṇa disappear.  
Asked whether it had an end  
The Conqueror was silent.
- 74 Because he did not teach this profound doctrine  
To worldly beings who were not receptacles,  
The all-knowing one is therefore known  
As omniscient by the wise.
- 75 Thus the doctrine of definite goodness  
Was taught by the perfect Buddhas,  
The seers of reality, as profound,  
Unapprehendable and baseless.<sup>9</sup>



THE PRECIOUS GARLAND

- 76 Frightened by this baseless doctrine,  
Delighting in a base, not passing  
Beyond existence and non-existence,  
Unintelligent beings ruin themselves.
- 77 Afraid of the fearless abode,  
Ruined, they ruin others.  
O King, act in such a way  
That the ruined do not ruin you.
- 78 O King, lest you be ruined  
I will explain through the scriptures  
The mode of the supramundane,  
The reality that relies not on dualism.
- 79 This profundity which liberates  
And is beyond both sin and virtue  
Has not been tasted by those who fear the baseless,  
The others, the Forders<sup>10</sup> and even by ourselves.
- 80 A person is not earth, not water,  
Not fire, not wind, not space,  
Not consciousness and not all of them;  
What person is there other than these?
- 81 Just as the person is not an ultimate  
But a composite of six constituents,  
So too each of them in turn is a  
Composite and not an ultimate.
- 82 The aggregates are not the self, they are not in it,  
It is not in them, without them it is not,  
It is not mixed with the aggregates like fire and fuel,<sup>11</sup>  
Therefore how can the self exist?



- 83 The three elements<sup>12</sup> are not earth, they are not in it,  
It is not in them, without them it is not;  
Since this applies to each,  
They like the self are false.
- 84 By themselves earth, water, fire and wind  
Do not inherently exist;  
When any three are absent, there cannot be one,  
When one is absent, so too are the three.
- 85 If when three are absent, the one does not exist  
And if when one is absent, the three do not exist,  
Then each itself does not exist;  
How can they produce a composite?
- 86 Otherwise if each itself exists,  
Why without fuel is there no fire?  
Likewise why is there no water, wind or earth  
Without motility, hardness or cohesion?
- 87 If [it is answered that] fire is well known [not to exist  
Without fuel but the other three elements exist  
Independently], how could your three exist in themselves  
Without the others? It is impossible for the three  
Not to accord with dependent-arising.
- 88 How can those existing by themselves  
Be mutually dependent?  
How can those which exist not by themselves  
Be mutually dependent?
- 89 If as individuals they do not exist,  
But where there is one, the other three are there,  
Then if unmixed, they are not in one place,  
And if mixed, they cease to be individuals.



THE PRECIOUS GARLAND

- 90 The elements do not themselves exist individually,  
So how could their own individual characters do so?  
What do not themselves individually exist cannot pre-  
dominate;<sup>13</sup>  
Their characters are regarded as conventionalities.
- 91 This mode of refutation is also to be applied  
To colours, odours, tastes and objects of touch,  
Eye, consciousness and form,  
Ignorance, action and birth,
- 92 Agent, object, acting and number,  
Possession, cause, effect and time,  
Short and long and so forth,  
Name and name-bearer as well.
- 93 Earth, water, fire and wind,  
Tall and short, subtle and coarse  
Virtue and so forth are said by the Subduer  
To cease in the consciousness [of reality].
- 94 The spheres of earth, water, fire  
And wind do not appear to that  
Undemonstrable consciousness,  
Complete lord over the limitless.
- 95 Here tall and short, subtle and coarse,  
Virtue and non-virtue  
And here names and forms  
All cease to be.
- 96 What was not known is known  
To consciousness as [the reality of] all  
That appeared before. Thereby these phenomena  
Later cease to be in consciousness.



- 97 All these phenomena related to beings  
Are seen as fuel for the fire of consciousness,  
They are consumed through being burned  
By the light of true discrimination.
- 98 The reality is later ascertained  
Of what was formerly imputed by ignorance;  
When a thing is not found,  
How can there be a non-thing?
- 99 Because the phenomena of forms are  
Only names, space too is only a name;  
Without the elements how could forms exist?  
Therefore even 'name-only' does not exist.
- 100 Feelings, discriminations, factors of composition  
And consciousnesses are to be considered  
Like the elements and the self, thereby  
The six constituents<sup>14</sup> are selfless.

## *Chapter Two*

### *An Interwoven Explanation of Definite Goodness and High Status*

- 101 Just as there is nothing when  
A banana tree with all its parts  
Is torn apart, it is the same when a person  
Is divided into the [six] constituents.<sup>15</sup>
- 102 Therefore the Conquerors said,  
'All phenomena are selfless.'  
Since this is so, you must accept  
All six constituents as selfless.
- 103 Thus neither self nor non-self  
Are understood as real,  
Therefore the Great Subduer rejected  
The views of self and non-self.
- 104 Sight, sounds and so forth were said by the Subduer  
Neither to be true nor false;  
If from one position its opposite arises,  
Both in fact do not exist.<sup>16</sup>
- 105 Thus ultimately this world  
Is beyond truth and falsehood,  
Therefore he does not assert  
That it really is or is not.



- 106 [Knowing that] these in all ways do not exist,  
How could the All-Knower say  
They have limits or no limits,  
Or have both or neither?
- 107 'Innumerable Buddhas have come, will come and are  
Here at present; there are tens of millions of sentient  
Beings, but the Buddhas will abide  
In the past, the present and the future;
- 108 'The extinguishing of the world in the three  
Times does not cause it to increase,<sup>17</sup>  
Then why was the All-Knower silent  
About the limits of the world?'
- 109 That which is secret for a common  
Being is the profound doctrine,  
The illusory nature of the world,  
The ambrosia of the Buddha's teaching.
- 110 Just as the production and disintegration  
Of an illusory elephant are seen,  
But the production and disintegration  
Do not really exist,
- 111 So the production and disintegration  
Of the illusory world are seen,  
But the production and disintegration  
Ultimately do not exist.
- 112 Just as an illusory elephant,  
But a bewildering of consciousness,  
Comes not from anywhere,  
Goes not, nor really stays,

THE PRECIOUS GARLAND

- 113 So this world of illusion,  
A bewildering of consciousness,  
Comes not from anywhere,  
Goes not, nor really stays.
- 114 Thus it has a nature beyond time;  
Other than as a convention  
What world is there in fact  
Which would be 'is' or 'is not'?
- 115 This was why the Buddha  
At all times kept silent  
About the fourfold format: with or  
Without a limit, both or neither.<sup>18</sup>
- 116 When the body, which is unclean,  
Coarse, an object of the senses,  
Does not stay in the mind [as unclean],  
Although it is all the time in view,
- 117 Then how could this doctrine  
Which is most subtle, profound,  
Baseless and not manifest,  
Appear with ease to the mind?
- 118 Realising that this doctrine is too  
Profound and hard to understand,  
The Buddha, the Subduer,  
Turned away from teaching it.
- 119 This doctrine wrongly understood  
Ruins the unwise,<sup>19</sup> because  
They sink into the filth  
Of nihilistic views.



- 120 Further, the stupid who fancy  
 Themselves wise,<sup>20</sup> having a nature  
 Ruined by rejecting [emptiness] fall headfirst  
 To a fearful hell from their wrong understanding.
- 121 Just as one comes to ruin  
 Through wrong eating and obtains  
 Long life, freedom from disease,  
 Strength and pleasure through right eating,
- 122 So one comes to ruin  
 Through wrong understanding  
 But gains bliss and complete enlightenment  
 Through right understanding.
- 123 Therefore having forsaken all nihilistic  
 Views and rejections concerning emptiness,  
 Strive your best to understand correctly  
 For the sake of achieving all your aims.
- 124 If this doctrine is not truly understood,  
 The conception of an 'I' prevails,  
 Hence come virtuous and non-virtuous actions  
 Which give rise to good and bad rebirths.
- 125 So long then as the doctrine that destroys  
 The misconception of an 'I' is not known,  
 Take care always to practise  
 Giving, ethics and patience.
- 126 A king who performs actions  
 With their prior, intermediary  
 And final practices  
 Is not harmed here or in the future.

THE PRECIOUS GARLAND

- 127 Here through the practices come fame and happiness,  
There is no fear now or at the point of death,  
In the next life flourishes happiness,  
Therefore always observe the practices.
- 128 The practices are the best policy,  
It is through them that the world is pleased;  
Neither here nor in the future is one  
Cheated by a world that has been pleased.
- 129 The world is displeased  
By the policies of non-practice;  
Due to the displeasure of the world  
One is not pleased here or in the future.
- 130 How could those of bad understanding  
On a path to bad migrations, wretched,  
Intent on deceiving others, having  
Wrong aims, understand what is meaningful?
- 131 How could one intent on deceiving  
Others be a man of policy?  
Through it he will be cheated  
In many thousands of births.
- 132 One who seeks disfavour for an enemy  
Should neglect his faults and observe his virtues,  
That brings help to oneself  
And disfavour to the foe.
- 133 You should cause the religious  
And the worldly to assemble  
Through giving, speaking pleasantly,  
Behaving with purpose and concordance.<sup>21</sup>



- 134 Just as by themselves the true words  
Of kings generate firm trust,  
So their false words are the best means  
To create distrust.
- 135 What is not deceitful is the truth  
And not a fabrication of the mind,  
What to others is solely helpful is the truth,  
The opposite is falsehood since it does not help.
- 136 Just as one splendid charity  
Conceals the faults of kings,  
So avarice destroys  
All their wealth.
- 137 In peace there is profundity  
From which the highest respect arises,  
From respect come power and command,  
Therefore observe peace.
- 138 From wisdom comes a mind unshakeable,  
Relying not on others, firm  
And not deceived, therefore,  
O King, be intent on wisdom.
- 139 A lord of men having the four goodnesses,  
Truth, giving, peace and wisdom,  
Is praised by gods and men  
As are the four good practices themselves.
- 140 Wisdom and practice always grow  
For one who keeps company  
With those whose speech is beneficial, who are pure,  
Wise, compassionate and not contaminated.



THE PRECIOUS GARLAND

- 141 Rare are helpful speakers,  
Listeners are rarer,  
But rarer still are words  
Which though unpleasant help at once.
- 142 Therefore having realised the unpleasant  
As being helpful, act on it quickly,  
Just as when ill one takes nauseous  
Medicine from one of a loving nature.
- 143 Always considering that life, health  
And dominion are impermanent,  
You will make an intense effort  
Just to carry out the practices.
- 144 Seeing that death is certain, that  
When dead one suffers from one's sins,  
You should not sin, although  
There might be passing pleasure.
- 145 Sometimes horror is seen  
And sometimes it is not,<sup>22</sup>  
If there is comfort in one,  
Why fear you not the other?
- 146 Intoxicants lead to worldly scorn,  
Affairs are ruined, wealth is wasted,  
The unsuitable is done from delusion,  
Therefore never take intoxicants.
- 147 Gambling causes avarice,  
Unpleasantness, hatred, deception, cheating,  
Wildness, lying, senseless and harsh speech,  
Therefore never gamble.



- 148 Lust for a woman mostly comes  
From thinking that her body is clean,  
But there is nothing clean  
In a woman's body.
- 149 The mouth is a vessel filled with foul  
Saliva and filth between the teeth,  
The nose with fluids, snot and mucus,  
The eyes with their own filth and tears.
- 150 The body is a vessel filled  
With excrement, urine, lungs and liver;  
He whose vision is obscured and does not see  
A woman thus, lusts for her body.
- 151 Just as some fools desire  
An ornamented pot of filth,  
So the ignorant and obscured  
And the worldly desire women.
- 152 If the world is greatly attached  
To the nauseous stinking body  
Which should cause loss of attachment,  
How can it be led to freedom from desire?
- 153 Just as pigs yearn greatly for  
A source of excrement, urine and vomit,  
So some lustful ones desire  
A source of excrement, urine and vomit.
- 154 This filthy city of a body,  
With protruding holes for the elements  
Is called by stupid beings  
An object of pleasure.

THE PRECIOUS GARLAND

- 155 Once you have seen for yourself the filth  
Of excrement, urine and so forth,  
How could you be attracted  
To a body so composed?
- 156 Why should you lust desirously for this  
While recognising it as a filthy form  
Produced by a seed whose essence is filth,  
A mixture of blood and semen?
- 157 He who lies on the filthy mass  
Covered by skin moistened with  
Those fluids, merely lies  
On top of a woman's bladder.
- 158 If whether beautiful or  
Ugly, whether old or young,  
All the bodies of women are filthy  
From what attributes does your lust arise?
- 159 Just as it is not fit to desire  
Filth although it have a good colour  
And shape in its very freshness,  
So is it with a woman's body.
- 160 How could the nature of this putrid corpse,  
A rotten mass covered outside by skin,  
Not be seen when it looks  
So very horrible?
- 161 'The skin is not foul,  
It is like a cloak.'  
Over a mass of filth  
How could it be clean?



- 162 A pot though beautiful outside  
Is reviled when filled with filth.  
Why is the body, when so filled  
And foul by nature, not reviled?
- 163 If against filth you revile,  
Why not against this body  
Which befouls clean scents,  
Garlands, food and drink?
- 164 Just as one's own or others'  
Filthiness is reviled,  
Why not revile against one's own  
And others' filthy bodies?
- 165 Since your own body is  
As filthy as a woman's,  
Should not you abandon  
Desire for self and other?
- 166 If you yourself wash this body  
Dripping from the nine wounds<sup>23</sup>  
And still do not think it filthy, what  
Use have you for profound instruction?
- 167 Whoever composes poetry with  
Metaphors which elevate this body—  
O how shameless! O how stupid!  
How embarrassing before the wise!
- 168 Since these sentient beings are obscured  
By the darkness of ignorance,  
They quarrel mostly over what they want  
Like dogs for the sake of some filth.

- 169 There is pleasure when a sore is scratched,  
But to be without sores is more pleasurable still;  
There are pleasures in worldly desires,  
But to be without desires is more pleasurable still.
- 170 If you thus analyse, even though  
You do not become free from desire,  
Because your desire has lessened  
You will no longer lust for women.
- 171 To hunt game is an endless  
Cause of a short life,  
Suffering and hell,  
Therefore always keep from killing.
- 172 Bad like a snake with poisonous  
Fangs, its body stained with filth,  
Is he who frightens embodied  
Beings when he encounters them.
- 173 Just as farmers are gladdened  
When a great rain-cloud gathers,  
So one who gladdens embodied beings  
When he encounters them is good.
- 174 Thus always observe the practices  
And not those counter to them.
- \* \* \* \* \*
- If you and the world wish to gain  
The highest enlightenment,
- 175 Its roots are the altruistic aspiration  
To enlightenment firm like Meru, the king of mountains,  
The compassion which reaches to all quarters,  
The wisdom which relies not on duality.



- 176 O great King, listen to how  
Your body will be adorned  
With the two and thirty  
Signs of a great being.
- 177 Through the proper honouring of reliquaries,<sup>24</sup>  
Honourable beings, superiors and the elderly  
You will become a Universal Monarch,  
Your glorious hands and feet marked with [a design of]  
wheels.
- 178 O King, always maintain firmly  
What you have vowed about the practices,  
You will then become a Bodhisattva  
With feet that are very level.
- 179 Through gifts and pleasant speech,  
Purposeful and concordant behaviour  
You will have hands with glorious  
Fingers joined by webs [of light].
- 180 Through abundant giving  
Of the best food and drink  
Your glorious hands and feet will be soft;  
Your hands and feet and shoulder blades  
And the nape of your neck will broaden,  
So your body will be big and those seven areas broad.
- 181 Through never doing harm and freeing the condemned  
Beautiful will be your body, straight and large,  
Very tall with long fingers  
And broad backs of the heels.

THE PRECIOUS GARLAND

- 182 Through promoting the vowed practices  
Your good colour will be glorious,  
Your ankles will not be prominent,  
Your body hairs will grow upwards.
- 183 Through your zeal for knowledge and the arts  
And so forth, and through imparting them  
You will have the calves of an antelope,  
A sharp mind and great wisdom.
- 184 If others seek your wealth and possessions,  
Through the discipline of immediate giving  
You will have broad hands, a pleasant complexion  
And will become a leader of the world.
- 185 Through reconciling well  
Friends who have been divided  
Your glorious secret organ  
Will retract inside.
- 186 Through giving good houses  
And nice comfortable carpets  
Your colour will be very soft  
Like pure stainless gold.
- 187 Through giving the highest powers [or kingdoms]  
And following a teacher properly  
You will be adorned by each and every hair  
And by a circle of hair between the eyebrows.
- 188 Through speech that is pleasant and pleasing  
And by acting upon the good speech [of others]  
You will have curving shoulders  
And a lion-like upper body.



- 189 If you nurse and cure the sick,  
Your chest will be broad,  
You will live naturally  
And all tastes will be the best.
- 190 Through initiating activities concordant  
With the practices, the swelling on your crown<sup>24a</sup>  
Will stand out well and [your body] will be  
Symmetrical like a banyan tree.
- 191 Through speaking true and soft words  
Over the years, O lord of men,  
Your tongue will be long and  
Your voice that of Brahmā.
- 192 Through speaking true words  
Always at all times  
You will have cheeks like a lion,  
Be glorious and hard to best.
- 193 Through showing great respect, serving  
Others and doing what should be done,  
Your teeth will shine  
Very white and even.
- 194 Through using true and non-divisive  
Speech over a long time  
You will have forty glorious teeth  
Set evenly and good.
- 195 Through viewing things with love  
And without desire, hatred or delusion  
Your eyes will be bright and blue  
With eyelashes like a bull.

THE PRECIOUS GARLAND

- 196 Thus in brief know well  
These two and thirty signs  
Of a great lion of a being  
Together with their causes.
- 197 The eighty minor marks arise  
From a concordant cause of love;  
Fearing this text would be too long,  
I will not, O King, explain them.
- 198 All Universal Emperors  
Are regarded as having these,  
But their purity, their lustre and beauty  
Cannot begin to match those of a Buddha.
- 199 The good major and minor marks  
Of a Universal Emperor  
Are said to arise from a single act  
Of faith in the King of Subduers.
- 200 But such virtue accumulated with a mind  
One-pointed for a hundred times ten million aeons  
Cannot produce even one  
Of the hair-pores of a Buddha.  
Just as the brilliance of suns  
Is slightly like that of fireflies,  
So the signs of a Buddha are slightly like  
Those of a Universal Emperor.



### *Chapter Three*

## *The Collections for Enlightenment*

- 201 Great King, hear how from the great  
Scriptures of the Mahāyāna  
The marks of a Buddha arise  
From merit inconceivable.
- 202 The merit which creates all Solitary  
Realisers, Learners and Non-Learners  
And all the merit of the transient world  
Is measureless like the universe itself.
- 203 Through such merit ten times extended  
One hair-pore of a Buddha is achieved;  
All the hair-pores of a Buddha  
Arise in just the same way.
- 204 Through multiplying by a hundred  
The merit which produces  
All the hair-pores of a Buddha  
One auspicious minor mark is won.
- 205 O King, as much merit as is required  
For one auspicious minor mark,  
So much also is required  
For each up to the eightieth.

THE PRECIOUS GARLAND

- 206 Through multiplying by a hundred  
The collection of merit which achieves  
The eighty auspicious minor marks  
One major sign of a great being arises.
- 207 Through multiplying by a thousand  
The extensive merit which is the cause  
Of achieving the thirty minor signs  
The hair-treasure like a full moon arises.<sup>25</sup>
- 208 Through multiplying by a hundred thousand  
The merit for the hair-treasure  
A protector's crown-protrusion  
Is produced, imperceptible [as to size].
- [Through increasing by ten million times a hundred  
Thousand the merit for the crown-protrusion  
There comes the excellence which gives the euphony  
Of a Buddha's speech and its sixty qualities.]<sup>26</sup>
- 209 Though such merit is measureless  
For brevity it is said to have a measure  
And all of it is said to be  
Ten times the merit of the world.
- 210 When the causes of even the Form Body  
Of a Buddha are immeasurable  
As the world, how then could the causes  
Of the Body of Truth be measured?
- 211 If the causes of all things are small  
But they produce extensive effects,  
The thought that the measureless causes of Buddhahood  
Have measurable effects must be eliminated.



- 212 The Form Body of a Buddha  
Arises from collected merit,  
The Body of Truth in brief, O King,  
Arises from collected wisdom.
- 213 Thus these two collections cause  
Buddhahood to be attained,  
So in brief always rely  
Upon merit and wisdom.
- 214 Do not be lazy about this [amassing]  
Of merit to achieve enlightenment  
Since reasoning and scripture  
Can restore one's spirits.
- 215 Just as in all directions  
Space, earth, water, fire and wind  
Are without limit, so suffering  
Sentient beings are limitless.
- 216 The Bodhisattvas through their compassion  
Lead these limitless sentient beings  
Out of suffering and establish  
Them definitely in Buddhahood.
- 217 Whether sleeping or not sleeping,  
After thoroughly assuming [such compassion]  
He who remains steadfast,  
Even though he might become non-conscientious,
- 218 Always accumulates merit as limitless as all  
Sentient beings, for their number has no limit.  
Know then that since [the causes] are limitless  
Limitless Buddhahood is not hard to attain.

- 219 [A Bodhisattva] stays for a limitless time [in the world],  
For limitless embodied beings he seeks  
The limitless [qualities of] enlightenment  
And performs virtuous actions without limit.
- 220 Though enlightenment is limitless,  
How could he not attain it  
With these four limitless collections  
Without being delayed for long?
- 221 The limitless collections  
Of merit and wisdom  
Eradicate most quickly  
The sufferings of mind and body.
- 222 The physical sufferings of bad migrations  
Such as hunger and thirst arise from sins;  
A Bodhisattva does not sin and through his merit  
Does not [suffer physically] in other lives.
- 223 The mental sufferings of desire,  
Fear, avarice and so forth arise  
From obscuration; he knows them to be baseless  
And so can uproot quickly [all mental suffering].
- 224 Since he is not greatly harmed  
By physical and mental pain,  
Why should he be discouraged even though  
He leads the worldly beings in all worlds?
- 225 It is hard to bear suffering even for a little,  
What need is there to speak of doing so for long?  
What can ever harm a happy man  
Who never suffers for an instant?



- 226 If his body does not suffer,  
How can he suffer in his mind?  
Through his great compassion he feels pain  
For the world and so stays in it long.<sup>27</sup>
- 227 Do not then be lazy thinking  
Buddhahood is far away.  
Always strive hard for these collections  
To wipe out faults and attain virtues.
- 228 Realising that ignorance, desire  
And hatred are defects, forsake them completely.  
Realise that non-desire, non-hatred and non-ignorance  
Are virtues and so practise them with vigour.
- 229 Through desire one is reborn a hungry ghost,  
Through hatred in a hell, through ignorance  
Mostly as an animal; through stopping these  
One becomes a god or a human being.
- 230 To eliminate all defects and maintain  
The virtues are the practices of high status;  
To wipe out all misconceptions through the conscious-  
ness  
[Of reality] is the practice of definite goodness.
- 231 With respect and without stint you should construct  
Images of Buddha, reliquaries and temples  
And provide abundant riches,  
Food, necessities and so forth.
- 232 Please construct from all precious substances  
Images of Buddha with fine proportions,  
Well designed and sitting on lotuses  
Adorned with all precious substances.

- 233 You should sustain with all endeavour  
The excellent doctrine and the assembly  
Of monks, and decorate reliquaries  
With gold and jewelled friezes.
- 234 Revere the reliquaries  
With gold and silver flowers,  
Diamonds, corals, pearls,  
Emeralds, cat's eye gems and sapphires.
- 235 To revere the teachers of the doctrine  
Is to do what pleases them,  
[Offering] goods and services  
And relying firmly on the doctrine.<sup>28</sup>
- 236 Listen to a teacher with homage  
And respect, serve and pray to him.  
Always respectfully revere  
The [other] Bodhisattvas.
- 237 You should not respect, revere  
Or do homage to others, the Forders,<sup>29</sup>  
Because through that the ignorant  
Would become enamoured of the faulty.
- 238 You should make donations of the word  
Of the King of Subduers and of the treatises  
He gave, as well as pages and books along  
With their prerequisites, the pens and ink.
- 239 As a way to increase wisdom  
Wherever there is a school  
Provide for the livelihood of teachers  
And bestow estates [for their provision].



240 In order to root out the suffering  
Of sentient beings, the old, young and infirm,  
You should establish through your influence  
Barbers and doctors in your kingdom.

241 Please act with good wisdom and provide  
Hostels, amusement centres, dikes,  
Ponds, rest-houses, water-vessels,  
Beds, food, grass and wood.

242 Please establish rest-houses  
In all temples, towns and cities  
And provide water-vessels  
On all arid roadways.

243 Always care compassionately for  
The sick, the unprotected, those stricken  
With suffering, the lowly and the poor  
And take special care to nourish them.

244 Until you have given to monks and beggars  
Seasonally appropriate food  
And drink, produce, grain and fruit,  
You should not partake of them.

245 At the sites of the water-vessels  
Place shoes, umbrellas, water-filters,  
Tweezers for removing  
Thorns, needles, thread and fans.

246 Within the vessels place the three medicinal  
Fruits, the three fever medicines, butter,  
Honey, salve for the eyes and antidotes  
To poison, written spells and prescriptions.<sup>30</sup>

THE PRECIOUS GARLAND

- 247 At the sites of the vessels place  
Salves for the body, feet and head,  
Wool, small chairs, gruel, jars,  
Pots, axes and so forth.
- 248 Please have small containers  
In the shade filled with sesame,  
Rice, grains, foods, molasses  
And suitable water.
- 249 At the openings of ant-hills  
Please have trustworthy men  
Always put food and water,  
Sugar and piles of grain.
- 250 Before and after taking food  
Offer appropriate fare  
To hungry ghosts, dogs,  
Ants, birds and so forth.
- 251 Provide extensive care  
For the persecuted, the victims [of disasters],  
The stricken and diseased,  
And for the worldly beings in conquered areas.
- 252 Provide stricken farmers  
With seeds and sustenance,  
Eliminate high taxes  
By reducing their rate.
- 253 Protect [the poor] from the pain of wanting [your  
wealth],  
Set up no [new] tolls and reduce those [that are heavy],  
Free them from the suffering [that follows when  
The tax collector] is waiting at the door.



- 254 Eliminate thieves and robbers  
In your own and others' countries.  
Please set prices fairly and keep  
Profits level [when things are scarce].
- 255 You should know full well [the counsel]  
That your ministers have offered,  
And should always follow it  
If it benefits the world.
- 256 Just as you love to think  
What could be done to help yourself,  
So should you love to think  
What could be done to help others.
- 257 If only for a moment make yourself  
Available for the use of others  
Just as earth, water, fire, wind, medicine  
And forests [are available to all].
- 258 Even during the time needed to take seven steps  
Merit measureless as the sky  
Is produced in Bodhisattvas  
Who are well disposed to giving wealth away.
- 259 If you give to the needy  
Girls of beauty well adorned,  
You will thereby master the spells  
To retain the excellent doctrine.
- 260 Formerly the Subduer provided  
Along with every need and so forth  
Eighty thousand girls  
With all adornments.

THE PRECIOUS GARLAND

- 261 Lovingly give to beggars  
Various and glittering  
Clothes, ornaments, perfumes,  
Garlands and enjoyments.
- 262 If you provide [facilities]  
For those most deprived who lack  
The means [to study] the doctrine,  
There is no greater gift than that.
- 263 Even give poison to  
Those whom it will help,  
But do not give the best food  
To those whom it will not help.
- 264 Just as some say that it will help  
A cut finger to hold a snake,  
So it is said that the Subduer  
Brings discomfort to help others.
- 265 You should respect most highly  
The excellent doctrine and its teachers,  
You should listen reverently to it  
And then give it to others.
- 266 Take no pleasure in worldly talk, but take  
Delight in what passes beyond the world,  
Cause good qualities to generate in others  
In the same way that you wish them for yourself.
- 267 Please be not satisfied with the doctrines you have  
Heard, but retain the meanings and discriminate.  
Please always make great effort  
To offer teachers presents.



- 268 Recite not from the worldly Nihilists,  
Stop debating in the interests of pride,  
Praise not your own good qualities,  
But stress those even of your foes.
- 269 Do not say what hurts,  
With evil intent talk  
Not of others, analyse  
Your own mistakes yourself.
- 270 You should free yourself completely from  
The faults the wise decry in others,  
And through your power cause  
Others to do the same.
- 271 Consider the harm done to you by others  
As created by your former deeds, be not angry,  
Act in such a way that you do not cause  
More suffering and your own faults will disappear.
- 272 Provide help to others  
Without hope of reward,  
Bear suffering alone and  
Share your pleasures with beggars.
- 273 Do not be inflated even when you have acquired  
The prosperity of gods.  
Do not even be depressed  
By the disadvantageous poverty of hungry ghosts.
- 274 For your own sake always speak the truth.  
Even should it cause your death  
Or ruin your kingdom,  
Do not speak in any other way.

THE PRECIOUS GARLAND

- 275 Always observe the discipline  
Of actions as it has been explained,  
Then, O glorious one, you will become  
The best of models upon earth.
- 276 You should always well analyse  
Everything before you act,  
Through seeing things just as they are  
You will not rely on others.
- 277 Through these practices your kingdom will be happy,  
A broad canopy of fame  
Will rise in all directions,  
And your ministers will revere you completely.
- 278 The causes of death are many,  
Those of staying alive are few,  
These too can become the causes of death,  
Therefore always perform the practices.
- 279 If you carry out the practices,  
The mental happiness which arises  
In the world and yourself  
Is most beneficial.
- 280 Through the practices you will  
Sleep and awaken in happiness;  
Faultless in your inner nature  
Happy will even be your dreams.
- 281 Intent on serving your parents, respectful  
To the principals of your lineage,  
Using your resources well, patient, generous,  
With kindly speech, without divisiveness and truthful,



- 282 Through performing such discipline for one  
Lifetime you will become a king of gods;  
As such you will do still more,  
Therefore observe such practices.
- 283 Even three times a day to offer  
Three hundred cooking pots of food  
Does not match a portion of the merit  
Acquired in one instant of love.
- 284 Though [through love] you are not liberated  
You will attain the eight virtues of love,  
Gods and humans will be friendly,  
Even [non-humans] will protect you,
- 285 You will have pleasures of the mind and many  
[Of the body], poison and weapons will not harm you,  
Effortlessly will you attain your aims  
And be reborn in the world of Brahmā.
- 286 If you cause sentient beings to generate  
The aspiration to enlightenment and make it firm,  
Your own aspiration will always be  
To enlightenment firm like [Meru] king of mountains.
- 287 Through faith you will not be without leisure,  
Through good ethics you will have good migrations,  
Through becoming familiar with emptiness  
You will be unattached to all phenomena.
- 288 Through not wavering you will attain awareness,  
And intelligence through thinking; through respect  
You will realise what the doctrines mean,  
Through their retention you will become wise.

- 289 Through not causing the hearing and the giving  
Of the doctrine to be obscured  
You will company with Buddhas  
And will quickly attain your wish.
- 290 Through non-attachment you will learn what [the doc-  
trines] mean,  
Through not being miserly your resources will increase,  
Through not being proud you will become chief [of  
those respected],  
Through enduring the doctrine you will attain retention.
- 291 Through giving the five essentials<sup>31</sup>  
As well as non-fright to the frightened  
No evil will there be to harm you,  
Of the mighty you will be the best.
- 292 Through offering many lamps  
At reliquaries and elsewhere  
And oil for lamps in dark places  
Your divine eye will open.
- 293 Through offering bells and instruments  
For the worship of reliquaries  
And elsewhere drums and trumpets,  
Your divine ear will open.
- 294 Through not relating others' mistakes  
And not talking of their defective limbs,  
But protecting their minds, you will gain  
Knowledge of the minds of others.



- 295 Through giving conveyances and shoes,  
Through serving the feeble and through  
Providing teachers with youths you will acquire  
The skill to create magical emanations.<sup>32</sup>
- 296 Through acting to promote the doctrine,<sup>33</sup>  
Remembering its books and their meaning,  
And through stainless giving of the doctrine  
You will remember your continuum of lives.
- 297 Through knowing thoroughly, correctly and truly  
That no phenomena inherently exist,  
You will attain the sixth clairvoyance  
That extinguishes all contamination well.
- 298 Through cultivating the wisdom of reality which is  
The same [for all phenomena] and is moistened with  
compassion  
For the sake of liberating all sentient beings,  
You will become a Conqueror with all the excellences.
- 299 Through various pure aspirations  
Your Buddha Land will be purified,  
Through offering gems to the King  
Of Subduers you will give out infinite light.
- 300 Therefore knowing how actions  
And their effects agree,  
For your own sake help beings  
Always and so help yourself.

*Chapter Four*  
*Royal Policy*

- 301 A king who does what is not righteous  
And not suitable is mostly praised  
By his subjects, for it is hard to know  
What he will or will not tolerate;  
Therefore it is hard to know  
What is useful or not [to say].<sup>34</sup>
- 302 If useful but unpleasant words  
Are hard to speak to someone else,  
What could I, a monk, say to a king  
Who is a lord of the great earth?
- 303 But because of my affection for you  
And through my compassion for all beings,  
I tell you without hesitation  
That which is useful but unpleasant.
- 304 The Blessed One said that students are to be told  
The truth, gentle, meaningful and salutary,  
At the proper time and from compassion.  
That is why you are being told all this.
- 305 O steadfast one, if true words  
Are spoken without anger,  
One should take them as fit to be  
Heard, like water fit for bathing.



- 306 Realise that I am telling you  
What is useful here and later.  
Act on it so as to help  
Yourself and also others.
- 307 If you do not make contributions  
Of the wealth obtained from former giving,  
Through your ingratitude and attachment  
You will not obtain wealth in the future.
- 308 Here in the world workers do not carry  
Provisions for a journey unpaid.  
In the same way lowly beggars who carry [what you  
give them] multiplied  
A hundred times for your future life will not do so  
without payment.
- 309 Always be of exalted mind  
Delighting in exalted deeds,  
From exalted actions arise  
All effects that are exalted.
- 310 Create centres of doctrine, abodes  
Of the Three Jewels and fame  
And glory which lowly kings  
Have not even conceived in their minds.
- 311 O King, it is best not to create  
Centres of doctrine which do not stir  
The hairs of neighbouring kings because  
Of ill repute even after death.

- 312 Use even all your wealth to cause  
The exalted to become free  
From pride, and [the equal] to become delighted and to  
overcome  
The inclinations of the lowly through your great  
exaltation.<sup>35</sup>
- 313 Having let go of all possessions  
[At death] powerless you must go elsewhere,  
But all that has been used for the doctrine  
Precedes you [as good karma].
- 314 All the possessions of a previous king  
Come under the control of his successor  
Of what use are they then to the former  
King for practice, happiness or fame?
- 315 Through using wealth there is happiness here and now,  
Through giving there is happiness in the future,  
From wasting it without using it or giving it away,  
There is only misery. How could there be happiness?
- 316 Because of lack of power while dying, you will be  
Unable to give by way of your ministers,  
Shamelessly they will lose affection  
For you and will seek to please the new king.
- 317 Therefore while in good health create now  
Centres of doctrine with all your wealth,  
For you are living amidst the causes  
Of death like a lamp standing in a breeze.



- 318 Also other centres of doctrine  
Established by the previous king,  
All the temples and so forth,  
Should be sustained as before.
- 319 Please have them attended by those  
Who harm not others, keep their vows,  
Are virtuous, truthful, kind to visitors,  
Patient, non-combative and always industrious.
- 320 Cause the blind, the sick, the lowly,  
The protectorless, the wretched  
And the crippled equally to attain  
Food and drink without interruption.
- 321 Provide all types of support  
For practitioners who do not seek it  
And even for those living  
In the realms of other kings.
- 322 At all centres of the doctrine  
Appoint attendants who are  
Energetic, without greed, skilful,  
Religious and not harmful.
- 323 Appoint ministers who know good policy,  
Who practise the doctrine, are affectionate,  
Pure, friendly, undaunted, of good lineage,  
Of excellent disposition and grateful.
- 324 Appoint generals who are generous,  
Without attachments, brave, affectionate,  
Who use [the king's wealth] properly, are steadfast,  
Always attentive and practise the doctrine.

- 325 Appoint as administrators men who are old,  
Of religious disposition, pure and able,  
Who know what should be done, are well read, unbiased,  
Affectionate and understand good policy.
- 326 Every month you should hear from them  
About all the income and expenses  
And having heard you should tell then all that should  
Be done for the centres of doctrine and so forth.
- 327 If your kingdom exists for the doctrine  
And not for fame or desire,  
Then it will be extremely fruitful,  
If not its fruit will be misfortune.
- 328 O lord of men, since in this world  
Most are prone to deceive each other,  
Listen to how your kingdom  
And your practice should be.
- 329 Let there always be around you many men  
Old in experience, of good lineage,  
Who know what policy is good, shrink from sin,  
Are agreeable and know what should be done.
- 330 Even if they rightfully have fined,  
Bound or punished people and so forth,  
You, being softened with compassion,  
Should always take care [of the offenders].
- 331 O King, through compassion you should always  
Generate an attitude of help  
Even for all those embodied beings  
Who have committed appalling sins.



- 332 Especially generate compassion  
For those murderers, whose sins are horrible;  
Those of fallen nature are receptacles  
Of compassion from those whose nature is great.
- 333 Free the weaker prisoners  
After a day or five days,  
Do not think the others  
Are never to be freed.
- 334 For each one whom you do not think  
To free you will lose the layman's vow,  
Because you will have lost the vow  
Faults will constantly be amassed.
- 335 As long as the prisoners are not freed,  
They should be made comfortable  
With barbers, baths, food, drink,  
Medicine and clothing.<sup>36</sup>
- 336 Just as unworthy sons are punished  
Out of a wish to make them worthy,  
So punishment should be enforced with compassion  
And not through hatred or desire for wealth.
- 337 Once you have analysed the angry  
Murderers and recognised them well,  
You should banish them without  
Killing or tormenting them.
- 338 In order to maintain control, oversee your country  
Through the eyes of agents;  
Attentive and mindful  
Always do those things that accord with the practices.

- 339 Continually honour in an exalted way  
Those who are well grounded in good qualities  
With gifts, respect and reverence,  
And likewise honour all the rest.
- 340 The birds of the populace will alight upon  
The royal tree which provides the shade of patience,  
The flourishing flowers of respect  
And large fruits of resplendent giving.
- 341 A king whose nature is to give  
Is liked if he is strong,  
Like a sugared pastry  
Hardened with cardamom pepper.
- 342 If you analyse and reason thus  
Your dominion will not degenerate,  
It will not be without principle  
Nor become a system without rule.
- 343 You did not bring your kingdom with you from your  
Former life nor will you take it to the next,  
Since it was won by virtues, to act  
For it without virtue is wrong.
- 344 O King, exert yourself  
To avert a succession  
Of miserable supplies for the kingdom  
Through [misuse of] the royal resources.
- 345 O King, exert yourself  
To increase the succession  
Of the kingdom's resources  
Through [proper use of] your own.



- 346 Although a Universal Monarch rules  
Over the four continents, his pleasures  
Are regarded as only two,  
The physical and the mental.
- 347 Physical feelings of pleasure  
Are only a lessening of pain,  
Mental pleasures are made by thought,  
Created only by the intellect.
- 348 All the wealth of worldly pleasures  
Are but a lessening of suffering,  
Or are only [creations of] thought,  
Thus they are in fact not real.
- 349 One by one there is enjoyment of  
Continents, countries, towns and homes,  
Conveyances, seats, clothing, beds, food,  
Drink, elephants, horses and women.
- 350 When the mind has any [one of these  
As its object] there is said to be  
Pleasure, but if no attention is paid to the others,  
The others are not then in fact real [causes of pleasure].
- 351 When [all] five senses, eye and so forth,  
[Simultaneously] apprehend their objects,  
A thought [of pleasure] does not refer [to all of them],  
Therefore at that time they do not all give pleasure.
- 352 Whenever any of the [five] objects is known  
[As pleasurable] by one of the [five] senses,  
Then the remaining [objects] are not so known<sup>37</sup>  
Since they are not real [causes of pleasure].

- 353 When the mind apprehends a past object  
Which has been picked up by the senses,  
It imagines and fancies  
It to be pleasurable.
- 354 Also the one sense which here [in the world  
Is said to] know one object,  
Without an object is as unreal  
As that object is without it.
- 355 Just as a child is said to be born  
Dependent on a father and mother,  
So a consciousness is said to arise  
Dependent on a sense and on a form.
- 356 Past and future objects  
And the senses are unreal,  
So too are present [objects] since  
They are not distinct from these two.<sup>38</sup>
- 357 Just as due to error the eye perceives  
A [whirling] firebrand as a wheel,  
So the senses apprehend  
Present objects [as if real].
- 358 The senses and their objects are regarded  
As being composed of the elements,  
Since the individual elements  
Are unreal, so too are those objects.
- 359 If each element is different  
It follows that there could be fire without fuel,  
If mixed they would be characterless<sup>39</sup>  
And this is true of the other elements.



- 360 Because the elements are unreal in both  
 These ways so too is composition,  
 Because composition is unreal  
 So too in fact are forms.
- 361 Also because consciousnesses, feelings,  
 Discriminations and factors of composition each  
 Are not self-existent realities in any way,  
 [Pleasures] are not ultimately real.
- 362 Just as a lessening of pain  
 Is fancied to be real pleasure,  
 So a suppression of pleasure  
 Is also fancied to be pain.
- 363 Thus attachment to finding pleasure  
 And to separating from pain  
 Are to be abandoned because they do not inherently  
 Exist; thereby for those who see thus there is liberation.
- 364 What sees [reality]? Conventionally they say  
 It is the mind, for without mental factors  
 There can be no mind, and [a second mind],  
 Because unreal, cannot be simultaneous.<sup>40</sup>
- 365 Knowing thus truly and correctly  
 That animate beings are unreal,  
 Not being subject [to rebirth] and without grasping, one  
 Passes [from suffering] like a fire without its cause.
- 366 Bodhisattvas also who have seen it thus,  
 Seek perfect enlightenment with certainty,  
 They maintain a continuity of existence  
 Until enlightenment only through their compassion.

- 367 The collections [of merit and wisdom] of Bodhisattvas  
Were taught by the Tathāgata in the Mahāyāna,  
Disliked by the bewildered  
The Mahāyāna is derided.
- 368 Either through not knowing virtues and defects,  
Or identifying the defective as virtuous,  
Or through disliking virtues,  
They deride the Mahāyāna.
- 369 He who despises the Mahāyāna,  
Knowing that to harm others is wrong  
But that to help them is virtuous,  
Is called one who dislikes virtues.
- 370 He who despises Mahāyāna, the source  
Of all virtues in that [it teaches] taking delight  
Solely in the aims of others and not looking  
To one's own, consequently burns himself.
- 371 One with faith [in emptiness forsakes it] through mis-  
conception,  
Another who is angry [forsakes emptiness] through  
disliking it;  
If even the faithful one is said to be burned, what can be  
said  
About the one who is disinclined through despising it?
- 372 Just as it is explained in medicine  
That poison can be driven out by poison,  
What contradiction is there in saying that  
The injurious can be driven out by suffering?



- 373 It is widely known that motivation  
 Determines practices and that the mind  
 Is most important. How then could even suffering not be  
 helpful  
 For one who gives assistance with the motivation to  
 help others?
- 374 If even [in ordinary life] pain can bring future benefit,  
 [Accepting suffering] beneficial for  
 One's own and others' happiness of course will help;  
 This practice from of old is known as the excellent  
 method.
- 375 Through relinquishing small pleasures  
 There is extensive happiness [later];  
 Seeing the greater happiness, the resolute  
 Should relinquish their small pleasures [now].
- 376 If such things cannot be borne,  
 Then doctors giving pungent  
 Medicines would disappear. It is not [reasonable]  
 To forsake [great pleasure for the small].
- 377 Sometimes what is normally thought unhelpful  
 Is regarded as beneficial by the wise;  
 General rules and their exceptions  
 Are highlighted in all treatises.
- 378 Who with intelligence would deride  
 Deeds motivated by compassion  
 And the stainless wisdom as explained  
 In the Mahāyāna?

- 379 Due to the great extent and depth  
Of the Mahāyāna, it is derided  
Through ignorance by the untrained and lazy,  
Who are the foes of themselves and others.
- 380 The Mahāyāna has a nature  
Of giving, ethics, patience, effort,  
Concentration, wisdom and compassion,  
How could it ever explain things badly?
- 381 Others' aims are [achieved] through giving and ethics,  
One's own are [achieved] through patience and effort,  
Concentration and wisdom cause liberation,  
These epitomise the sense of the Mahāyāna.
- 382 The aims of benefiting oneself and others and the  
meaning  
Of liberation as briefly taught [in the Hinayāna]  
By Buddha are contained in the six perfections,  
Therefore the Mahāyāna is the word of Buddha.
- 383 Those blind with ignorance cannot bear  
The Mahāyāna where Buddha taught  
The great path of enlightenment  
Consisting of merit and wisdom.
- 384 A Conqueror is said to have attributes that cannot be  
conceived because  
The attributes [which are his causes] are inconceivable  
like the sky,  
Therefore let the great nature of a Buddha as  
Explained in the Mahāyāna be accepted.



- 385 Even [Buddha's] ethics were beyond  
The scope of Śāriputra, so why  
Is the inconceivable great nature  
Of a Buddha not accepted?
- 386 The teaching in the Mahāyāna of non-production  
And of extinction in the Hīnayāna are the same  
Emptiness [since they show that inherent existence] is  
extinguished  
And that nothing [inherently existent] is produced;  
Then let the Mahāyāna be accepted [as Buddha's word].
- 387 If emptiness and the great nature  
Of a Buddha are viewed thus with reason,  
How could what is taught in the two vehicles  
Be of unequal value for the wise?<sup>41</sup>
- 388 What the Tathāgata taught with a special  
Intention is not easy to understand.  
Because he taught one as well as three vehicles  
You should therefore protect yourself through indifference.<sup>42</sup>
- 389 There is no fault with indifference, but there is fault  
From despising it; how then could there be virtue?  
Therefore those who seek good for themselves  
Should not despise the Mahāyāna.
- 390 Since all the aspirations, deeds and  
Dedications of Bodhisattvas  
Were not explained in the Hearers' vehicle, how then  
Could one become a Bodhisattva through its path?

- 391 [In the Vehicle of the Hearers] Buddha did not explain  
The bases for a Bodhisattva's enlightenment;  
What greater authority for this  
Is there than the Conqueror?
- 392 How could the fruit of Buddhahood be superior  
[If achieved] through the path common to Hearers  
Which has the bases [of the Hearer enlightenment], the  
meanings of  
The four noble truths and the auxiliary aids to en-  
lightenment?
- 393 The subjects based on the deeds of Bodhisattvas  
Were not mentioned in the [Hīnayāna] sūtras,  
But were explained in the Mahāyāna, thus the clear  
Sighted should accept it [as the word of Buddha].
- 394 Just as a grammarian [first] makes  
His students read the alphabet,  
So Buddha taught his trainees  
The doctrines which they could bear.
- 395 To some he taught doctrines  
To discourage sinning,  
To some, doctrines for achieving merit,  
To others, doctrines based on duality.
- 396 To some he taught doctrines based on non-duality, to  
some  
He taught what is profound and frightening to the  
fearful,  
Having an essence of emptiness and compassion,  
The means of achieving [the highest] enlightenment.



- 397 Therefore the wise should extinguish  
Any hatred for the Mahāyāna  
And generate especial faith  
To achieve perfect enlightenment.
- 398 Through faith in the Mahāyāna  
And through the practices explained therein  
The highest enlightenment is attained  
And along the way all pleasures.
- 399 At that time [when you are a king] you should internalise  
Firmly the practices of giving, ethics and patience,  
Which were especially taught for householders  
And which have an essence of compassion.
- 400 However, if through the unrighteousness  
Of the world it is hard to rule religiously,  
Then it is right for you to become a monk  
For the practice and grandeur [to which it leads].

## *Chapter Five*

### *The Bodhisattva Deeds*

- 401 Having become a monk you should train  
First with energy [in ethics],  
Then take up the discipline of individual emancipation,  
Hear [the scriptures recited] frequently, and ascertain  
their meaning.
- 402 Then, knowing the small faults, forsake  
The sources to be forsaken;  
With effort you should realise  
Fully the fifty-seven faults.
- 403 Anger is a disturbance of mind,  
Enmity disturbs it further,  
Concealment is a hiding of faults,  
Resentment a clinging to faulty ways.
- 404 Dishonesty is extreme deception,  
Dissimulation, crookedness of mind,  
Jealousy is to be hurt by the good qualities  
Of others; miserliness is a fear of giving.
- 405 To be unembarrassed and unashamed  
Is insensibility to oneself and others,  
Inflatedness leads to disrespect,  
While evil effort is a pollution from anger.



- 406 Arrogance is haughtiness,  
Non-conscientiousness is to neglect  
Virtues, pride has seven forms  
Each of which I will explain.
- 407 Boasting that one is lower than the lowly,  
Or equal with the equal, or greater than  
Or equal to the lowly  
Is called the pride of selfhood.
- 408 Boasting that one is equal to those  
Who by some quality are better than oneself  
Is the pride of being superior. Thinking  
That one is higher than the extremely high,
- 409 Who fancy themselves to be superior,  
Is pride greater than pride;  
Like an abscess in a tumour  
It is very vicious.
- 410 Conceiving an 'I' through ignorance  
In the five empty [aggregates]  
Which are called the appropriation  
Is said to be the pride of thinking 'I'.
- 411 Thinking one has won fruits not yet  
Attained is pride of conceit.  
Praising oneself for faulty deeds  
Is known by the wise as wrongful pride.
- 412 Deriding oneself, thinking  
'I am senseless,' is called  
The pride of lowliness.  
Such briefly are the seven prides.

- 413 Hypocrisy is to control the senses  
For the sake of goods and respect,  
Flattery is to speak pleasant phrases  
For the sake of goods and respect.
- 414 Indirect acquisition is to praise  
The wealth of others so as to win it,  
Artful acquisition is to deride  
Others in order to acquire their goods.
- 415 Desiring to add profit to profit  
Is to praise previous acquisitions,  
Reciting faults is to repeat  
The mistakes made by others.
- 416 Non-collectedness is selfish excitement  
That is inconsiderate of others,  
Clinging is the attachment of  
The lazy to their bad possessions.
- 417 Making differences is discrimination  
Obscured through desire, hatred or confusion,  
Not looking into the mind is explained  
As not applying it to anything.
- 418 One who through laziness loses respect and reverence  
For those doing practices that are similar  
Is a spiritual guide who follows not the ways  
Of the Blessed One; he is regarded as bad.
- 419 Attachment is a small entanglement  
Arising from desire,  
When strong it is a great entanglement  
Arising from desire.



- 420 Fondness is an attitude  
Of clinging to one's own property,  
Unsuitable fondness is attachment  
To the property of others.
- 421 Irreligious lust is the libidinous praise  
Of women who [in fact] are to be abandoned.  
Hypocrisy is [to pretend] that one possesses  
Good qualities which one lacks, while desiring sins.
- 422 Great desire is extreme greed gone beyond  
The fortune of knowing satisfaction,  
Desire for gain is wanting to be known  
Always as having superior qualities.
- 423 Non-endurance is an inability to bear  
Injury and suffering; impropriety  
Is not to respect the activities  
Of a spiritual guide or teacher.
- 424 Not heeding advice is not respecting  
Counsel from those of similar practice.  
Intention to meet with relatives  
Is loving attachment to one's kindred.
- 425 Attachment to objects is to relate  
Their qualities in order to acquire them.  
Fancying immortality is to be  
Unaffected by concern over death.
- 426 Intention endowed with making  
[One's qualities] understood  
Is the thought that due to the appearance of knowledge  
And wealth others will take one as a guide.

- 427 Intention endowed with desire is a wish  
To help others motivated by desire.  
To be affected with harmful intent  
Implies that one wishes to harm others.
- 428 Dislike is a mind that is unsteady,  
Desiring union is a dirtied mind,  
Indifference is a body without  
Effort, a laziness of lassitude.
- 429 Being affected is the influence  
On body and colour by afflictions,  
Not wishing for food is explained  
As discomfort due to gorging.
- 430 A very weak mind is taught  
As timidity and fear,  
Longing for desires is to desire  
And seek after the five attributes.<sup>43</sup>
- 431 Harmful intent toward others arises  
From nine causes: having senseless qualms  
About oneself, one's friends and foes  
In the past, present and future.
- 432 Sluggishness is non-activity  
Due to a heavy mind and body,  
Sleep is slumber, excitement is a  
Lack of physical and mental peace.
- 433 Contrition is repentance for bad deeds  
Which arises afterwards from grief,  
Doubt is to be of two minds about  
The truths, the Three Jewels and so forth.



- 434 [Householder] Bodhisattvas abandon the above,  
While those who keep a [monk's] vows strictly abandon  
more.  
Freed from these defects  
The virtues are easily observed.
- 435 Briefly the virtues observed  
By Bodhisattvas are  
Giving, ethics, patience, effort,  
Concentration, wisdom, compassion and so forth.
- 436 Giving is to give away completely  
All one's wealth, ethics is to help others,  
Patience is to forsake anger,  
Effort, to delight in virtues;
- 437 Concentration is unafflicted one-pointedness,  
Wisdom is ascertainment of the meaning of the truths,  
Compassion is a mind that savours only  
Mercy and love for all sentient beings.
- 438 From giving there arises wealth, from ethics happiness,  
From patience a good appearance, from [effort in]  
virtue  
Brilliance, from concentration peace, from wisdom  
Liberation, from compassion all aims are achieved.
- 439 From the simultaneous perfection  
Of all those seven [virtues] is attained  
The sphere of inconceivable wisdom  
The protectorship of the world.

- 440 Just as the eight levels of Hearers  
Are explained in their vehicle,  
So are the ten Bodhisattva  
Stages in the Mahāyāna.
- 441 The first of these is the Very Joyous  
Since the Bodhisattva is rejoicing.  
He forsakes the three entwinements<sup>44</sup> and is born  
Into the lineage of the Tathāgatas.
- 442 Through the maturation of these qualities  
The perfection of giving becomes supreme,  
He vibrates a hundred worlds  
And becomes a great lord of the world.
- 443 The second is called the Stainless  
Because the ten [virtuous] actions  
Of body, speech and mind are stainless  
And he naturally abides in them.
- 444 Through the maturation of these qualities  
The perfection of ethics becomes supreme,  
He becomes a Universal Monarch helping beings,  
Master of the glorious [four continents]  
And of the seven precious substances.
- 445 The third stage is called the Shining because  
The pacifying light of wisdom arises.  
The concentrations and clairvoyances are generated,  
While desire and hatred are extinguished completely.
- 446 Through the maturation of these qualities  
He practises supremely the deeds of patience  
And putting an end to desire completely  
Becomes a great wise king of the gods.



- 447 The fourth is called the Radiant  
Because the light of true wisdom arises  
In which he cultivates supremely  
The auxiliaries of enlightenment.
- 448 Through the maturation of these qualities he becomes  
A king of the gods in [the heaven] Without Combat,<sup>45</sup>  
He is skilled in quelling the arising of the view  
That the transitory collection [is a real self].
- 449 The fifth is called the Extremely Difficult to Overcome  
Since all evil ones find it extremely hard to conquer  
him;  
He becomes skilled in knowing the subtle  
Meanings of the noble truths and so forth.
- 450 Through the maturation of these qualities he becomes  
A king of the gods abiding in the Joyous Heaven,<sup>46</sup>  
He overcomes the sources of afflictions  
And of the views of all Forders.
- 451 The sixth is called the Approaching because he is  
Approaching the qualities of a Buddha;  
Through familiarity with calm abiding and special  
insight  
He attains cessation and is thus advanced [in wisdom].
- 452 Through the maturation of these qualities he becomes  
A king of the gods [in the heaven] of Liking Emanation.<sup>47</sup>  
Hearers cannot surpass him, he pacifies  
Those with the pride of superiority.

- 453 The seventh is the Gone Afar because  
The number [of his qualities] has increased,  
Moment by moment he can enter  
The equipoise of cessation.
- 454 Through the maturation of these qualities he becomes a  
master  
Of the gods [in the heaven] of Control over Others'  
Emanations,<sup>48</sup>  
He becomes a great leader of teachers for he knows  
Direct realisation of the [four] noble truths.
- 455 The eighth is the Immovable, the youthful stage,  
Through non-conceptuality he is immovable  
And the spheres of his body, speech and mind's  
Activities are inconceivable.
- 456 Through the maturation of these qualities  
He becomes a Brahmā, master of a thousand worlds,  
Foe Destroyers and Solitary Realisers and so forth  
Cannot surpass him in establishing the meaning [of the  
doctrines].
- 457 The ninth stage is called  
Good Intelligence,  
Like a regent he has attained correct individual  
Realisation and therefore has good intelligence.
- 458 Through the maturation of these qualities  
He becomes a Brahmā who is master of a million worlds,  
Foe Destroyers and so forth cannot surpass him  
In responding to questions in the thoughts of sentient  
beings.



- 459 The tenth is the Cloud of Doctrine because  
The rain of excellent doctrine falls,  
The Bodhisattva is consecrated  
With light by the Buddhas.
- 460 Through the maturation of these qualities  
He becomes a master of the gods of Pure Abode,  
He is a supreme great lord, master  
Of the sphere of infinite wisdom.
- 461 Thus those ten stages are renowned  
As the ten of Bodhisattvas.  
The stage of Buddhahood is different,  
Being in all ways inconceivable,
- 462 Its boundless extent is merely said  
To encompass the ten powers;  
Each of his powers is immeasurable too  
Like [the limitless number] of all migrators.
- 463 The limitlessness of a Buddha's  
[Qualities] is said to be like  
That of space, earth, water, fire  
And wind in all directions.
- 464 If the causes are [reduced] to a mere  
[Measure] and not seen to be limitless,  
One will not believe the limitlessness  
[Of the qualities] of the Buddhas.
- 465 Therefore in the presence of an image  
Or reliquary or something else  
Say these twenty stanzas  
Three times every day:

- 466 Going for refuge with all forms of respect  
To the Buddhas, excellent Doctrine,  
Supreme Community and Bodhisattvas,  
I bow down to all that is worthy of honour.
- 467 From all sins I will turn away  
And thoroughly maintain all virtues,  
I will admire all the merits  
Of all embodied beings.
- 468 With bowed head and clasped hands  
I petition the perfect Buddhas  
To turn the wheel of doctrine and remain  
As long as beings transmigrate.
- 469 Through the merit of having done all this and through  
The merit that I have done and that I will do  
May all sentient beings aspire  
To the highest enlightenment.
- 470 May all sentient beings have all the stainless  
Powers, freedom from all conditions of non-leisure,  
Freedom of action  
And good livelihood.
- 471 May all embodied beings  
Have jewels in their hands and may  
All the limitless necessities of life remain  
Unconsumed as long as there is cyclic existence.
- 472 May all beings always be  
[Born] as superior humans,<sup>49</sup>  
May all embodied beings have  
Wisdom and the support [of ethics].



- 473 May embodied beings have a good complexion,  
 Good physique, great beauty, a pleasant appearance,  
 Freedom from disease,  
 Power and long life.
- 474 May all be skilled in the means [to extinguish  
 Suffering], and have liberation from it,  
 Absorption in the Three Jewels,  
 And the great wealth of Buddha's doctrine.
- 475 May they be adorned with love, compassion, joy,  
 Even-mindedness [devoid of] the afflictions,  
 Giving, ethics, patience, effort,  
 Concentration and wisdom.
- 476 May they have the brilliant major and minor marks [of a  
 Buddha]  
 From having finally completed the two collections [of  
 merit and wisdom]  
 And may they cross without interruption  
 The ten inconceivable stages.
- 477 May I also be adorned completely  
 With those and all other good qualities,  
 Be freed from all defects and possess  
 Superior love for all sentient beings.
- 478 May I perfect all the virtues  
 For which all embodied beings hope  
 And may I always relieve  
 The sufferings of all sentient beings.

THE PRECIOUS GARLAND

- 479 May those beings in all worlds  
Who are distressed through fear  
Become entirely fearless  
Through merely hearing my name.
- 480 Through seeing or thinking of me  
Or only hearing my name may beings attain great joy,  
Naturalness free from error,  
Definiteness toward complete enlightenment,
- 481 And the five clairvoyances  
Throughout their continuum of lives.  
May I ever in all ways bring  
Help and happiness to all sentient beings.
- 482 May I always without harm  
Simultaneously stop  
All beings in all worlds  
Who wish to commit sins.
- 483 May I always be an object of enjoyment  
For all sentient beings according to their wish  
And without interference as are the earth,  
Water, fire, wind, medicine and forests.
- 484 May I be as dear to sentient beings as their  
Own life and may they be very dear to me,  
May their sins fructify for me  
And all my virtues for them.
- 485 As long as any sentient being  
Anywhere has not been liberated,  
May I remain [in the world] for his sake  
Even though I have attained enlightenment.



- 486 If the merit of this prayer  
Had form, it would never fit  
Into worlds as numerous  
As sand grains in the Ganges.
- 487 The Blessed One said so,  
And the reasoning is this:  
[The limitlessness of the merit of] wishing to help  
limitless realms  
Of sentient beings is like [the limitlessness of those  
beings].
- 488 These practices which I have  
Explained briefly to you  
Should always be as dear  
To you as your body.
- 489 He who feels a dearness for the practices  
Has in fact a dearness for his body;  
If dearness [for the body] helps it,  
The practices will do just that.
- 490 Therefore, pay heed to the practices as you do to your-  
self,  
Pay heed to achievement as you do to the practices,  
Pay heed to wisdom as you do to achievement,  
Pay heed to a wise man as you do to wisdom.
- 491 He who has qualms that [reliance] on one who has  
Purity, love, intelligence and helpful  
Appropriate speech would be bad for himself,  
Causes his own interests to be destroyed.

- 492 The qualifications of spiritual  
Guides should be known in brief by you;  
If you are taught by those who know  
Contentment, have compassion, ethics
- 493 And the wisdom which can drive out your afflictions,  
You should know [how to rely on] and respect them.  
You will attain the supreme achievement  
By following this excellent system:
- 494 Speak the truth, speak gently to sentient beings,  
Say what is by nature pleasant,  
What is [beneficial], most difficult to find;  
Speak to a plan, not defaming;  
Speak independently and well.
- 495 Be well-disciplined, contained, generous,  
Brilliantly attentive, of peaceful mind,  
Not excitable, nor deceitful,  
Not procrastinating, but steadfast.
- 496 Be certain like the moon [when it is] full  
And radiant like the sun in autumn,  
Be deep like the ocean  
And firm like Mount Meru.
- 497 Freed from all defects, adorned  
With all the virtues, become  
The sustenance of all sentient  
Beings and be omniscient.



- 498 These doctrines were not taught  
Merely to help kings,  
But with the wish in any way  
To help other sentient beings.
- 499 O King, for you it would be right  
Each day to think of this advice  
So that you and others may achieve  
Complete and perfect enlightenment.
- 500 For the sake of enlightenment the diligent should always  
apply  
Themselves to ethics, patience, non-jealousy and non-  
miserliness;  
Always respect a superior teacher and help  
Altruistically without hope [of reward] those bereft of  
wealth,  
Always remain with superior people, leaving  
The non-superior and maintaining thoroughly the  
doctrine.

Here ends the *Precious Garland of Advice for the King* by the great teacher, the Superior, Nāgārjuna. It was [first] translated by the Indian Abbot Vidyākāraprabhā and the Tibetan translator monk Pel-tsek (dPal-brtsegs). Consulting three Sanskrit editions, the Indian abbot Śikanakavarma and the Tibetan monk Pa-tsap-nyi-ma-drak (Pa-tshab-nyi-ma-grags) corrected mistranslations and other points which did not accord with the particular thought of the Superior [Nāgārjuna] and his 'son' [Āryadeva]. It was printed at the great publishing house below [the Potala in Lhasa].

# Guide to the Stanzas by Gyel-tsap (rGyal-tshab)

	STANZA
I Introduction	1-2
A Obeisance to and praise of Buddha	1
B Promise to compose the book	2
II The actual book	3-187
 <i>Chapter One: Cause and effect of high status and definite goodness</i>	 3-100
1 Setting the scene	3-7
a Order of the two doctrines	3
b Identification of their causes and of them as effects	4
c Difference of main and secondary of the two causes	5
d Characteristics of a trainee who is a vessel	6-7
2 Actual explanation of the causes and effects of high status and definite goodness	8-100
a Cause and effect of high status	8-24
(1) Extensive exposition	8-24b
(a) Practices for high status	8-21
1' Sixteen practices for high status	8-10
a' Thirteen practices to be ceased	8-10b
1" Ceasing the ten non-virtues	8-9
2" Ceasing other improprieties	10ab
b' Three practices to engage in	10bc
c' Summation	10d
2' Non-existence of those in other systems	11-13
a' Harming self and others through entering a bad path	11
b' Persons who go on bad paths	12
c' Faults of entering a bad path	13
3' Fruits of wrongly engaging in those practices	14-19
a' Fruits which concord with non-virtuous causes, a short life, etc.	14-18b
b' Fruits which are fructifications into a whole lifetime, bad migrations	18cd



	STANZA
c' Arising of fruits of virtue, opposite from those	19
4' Virtuous and non-virtuous causes and effects	20-1
(b) Modes of practice	22
(c) Fruits of practice	23-4b
(2) Summation	24cd
b Cause and effect of definite goodness	25-100
(1) How definite goodness is described in sūtra	25-77
(a) Brief explanation of the Conqueror's description of definite goodness	25-7
1' How definite goodness is described	25
2' Generation and non-generation of fear for the profound meaning by the ignorant and the wise	26
3' The Teacher's saying that fear arises from the conception of a self	27
(b) Extensive explanation of definite goodness	28-74
1' Proving the conceptions of 'I' and 'mine' to be false	28-34
a' Actual proof	28-9
b' Attainment of liberation through abandoning these conceptions	30
c' Teaching reality through the example of a reflection	31-3
1" Example of ceasing sufferings and their sources through cognising the person and aggregates as not truly existing	31-2
2" The opposite example	33
d' Realisation of emptiness as the cause of liberation	34
2' Refutation of inherently existent bondage and liberation	35-45
a' Order of entry into cyclic existence	35-6
1" Identifying the root of cyclic existence	35
2" Example of cyclic existence	36
b' Order of ceasing cyclic existence	37-8
c' Benefits of realising emptiness	39
d' Nature of liberation	40-5
1" Unsuitability of fearing the extinguishment of the conception of a self at the time of the nirvāṇa without remainder	40
2" Liberation as the extinguishment of all conceptions of true existence	41-2

	STANZA
a" Impossibility of an inherently existent non-thing as liberation	41
b" Impossibility of a thing as liberation	42ab
c" Meaning of liberation	42cd
3" Difference of wrong and right views	43-4
4" Liberation as the extinguishment of the conception of true existence even during the nirvāṇa with remainder	45
3' All phenomena as free of the extremes of per- manence and annihilation	46-74
a' Extensive exposition	46-56
1" Refuting inherently existent cause and effect	46-7
a" Cause and effect as free of the extremes of existence and non-existence	46
b" Refuting inherently existent cause and effect	47
2" Avoiding a contradiction with what is renowned in the world	48-9
3" Liberation through realising the meaning of non-duality	50-1
4" Illustrative example	52-6
a" Example of realising and not realising the reality of things	52-3
b" Refuting inherently existing aggregates	54
c" No liberation from cyclic existence if views of existence and non-existence are not abandoned	55-6
b' Absence of the fallacy of thereby falling to the view of annihilation	57-60
1" Necessity of cognising non-duality to attain liberation	57
2" Flinging the absurd consequence that a cogniser of what is free of the extremes has views of existence and non-existence	58-9
3" Absence of the fault of annihilation in realising the non-conceptual	60
c' Freedom from extremes as an uncommon feature of Buddhism	61-2
d' Refuting inherently existent things	63-74



	STANZA
1" Refuting inherently existent going and coming	63-4
2" Refuting inherently existent production, staying, and disintegration as characteristics of products	65
3" Tangentially refuting the assertions of non-Buddhists	66-8
a" Refuting the Vaiśeṣikas' assertion of permanent atoms	66-7
b" Refuting the Vaiśṇavas' assertion of a permanent person	68
4" Refuting inherently existent moments	69-74
a" All moments as having parts	69
b" Refuting inherent existence of what has parts	70
c" Refuting inherently existent things through the reason of their not being one or many	71-3b
d" Reason for not holding the world as having an end	73c-4
(c) Summation	75-7
1' Conqueror's description of the profound	75
2' Faults of fearing it	76-7b
3' Exhorting the king to realise the profound	77cd
(2) Exhorting the king to learn the profound	78-100
(a) Setting the scene	78-9
(b) Two selflessnesses	80-100
1' Selflessness of persons	80-2
a' Unsuitability of the six constituents as the person	80-1
b' Refuting an inherently existent person through a fivefold analysis	82
2' Selflessness of other phenomena	83-100
a' Refuting an inherently existent form aggregate	83-99
1" Refuting inherently existent dependent-arising	83-90
a" Their not being established as one or many	83
b" Therefore the elements are not inherently existent	84
	97

	STANZA
c" Non-inherent existence of composites	85-7
1: Contradiction of inherent existence and dependence of composites	85
2: Refuting an answer to that	86
3: Dispelling further debate	87
d" Refuting proofs for inherent existence	88-90
2" Refuting inherent existence of other forms	91ab
3" Applying the refutation to other phenomena	91c-8
a" Actual application	91c-2
b" Sources for the emptiness of inherent existence	93-8
1: All phenomena as empty of inherent existence	93
2: Explanation	94-5
3: Stating proofs	96-7
4: No fault of falling to a view of annihilation	98
4" Refuting inherently existent space	99
b' Applying the refutation to the remaining aggregates	100

*Chapter Two: Interwoven explanation of the cause and effect of definite goodness and high status*

	101-200
1 Cause and effect of definite goodness	101-23
a Refuting extreme views	101-15
(1) Recalling the former explanation through another example	101
(2) Actual refutation of extreme views	102-14
(a) Non-inherent existence of self and selflessness	102-3
(b) Non-inherent existence of existents and non-existents	104-6
1' Actual explanation	104-5
2' Reason for not answering in any of the four extremes	106
(c) Dispelling an objection that not teaching an end to cyclic existence is wrong	107-14
1' Objection	107-8



	STANZA
2' Answer	109-14
a' Example of the non-inherent existence of the world's production and cessation	109-11
1" The profound as what is secret for non-receptacles	109
2" Actual example	110-11
b' Example of the non-inherent existence of going and coming	112-13
c' Things are only nominally imputed	114
(3) Therefore, the four extremes were not taught	115
b Difficulty of cognising the profound	116-23
(1) Reason for the difficulty of cognising the profound	116-17
(2) Reason why Buddha did not explain the profound to non-receptacles	118
(3) Explaining that reason	119-23
(a) Faults of misconceiving the profound	119-20
(b) Example of the defects of misconception and the advantages of correct conception	121-2
(c) Advice to be conscientious about cognising the profound	123
2 Cause and effect of high status	124-74b
a Setting the scene	124-5
(1) Cycling in cyclic existence due to not cognising emptiness	124
(2) Advice to strive for high status as long as emptiness is not cognised	125
b Actual explanation of the cause and effect of high status	126-74b
(1) Achieving the causes for high status	126-43
(a) General exhortation to practise the causes for high status	126-32
1' Practising the causes which have five benefits	126-7
2' Practice is the best policy	128
3' Forsaking bad policies	129-32
a' Unsuitability of relying on bad treatises	129
b' Scorning reliance on bad treatises	130-1
c' Special policy for practice	132
(b) Training in the special causes for high status	133-43
1' Training in the four ways of assembling	133
2' Training in the four: speaking truth, etc.	134-9
a' The four individually	134-8

# THE PRECIOUS GARLAND

	STANZA
1" Training in truth	134-5
2" Training in giving	136
3" Training in peace	137
4" Training in wisdom	138
b' Summation	139
3' Relying on a special friend who is a cause for the increase of virtue	140-3
a' Characteristics of a special friend	140
b' Suitability of following him	141-2
c' Continuously meditating on death or impermanence	143
(2) Forsaking the causes of bad migrations	144-73
(a) Brief explanation	144-5
(b) Extensive explanation	146-73
1' Stopping attachment to intoxicants	146
2' Stopping attachment to gambling	147
3' Stopping attachment to women	148-70
a' General refutation of the cleanliness of a woman's body	148
b' Specific refutation of the cleanliness of a woman's body	149-69
1" Refuting that a woman's parts are beautiful	149-54
a" Unsuitability of attachment to a woman's body because of its only having a nature of filth	149-50
b" Example	151
c" Absence of the state of desirelessness if attached to a woman	152
d" Though a woman's body is filthy, the stupid call it a cause of pleasure	153-4
2" Refuting that the whole body is beautiful	155-68
a" Stopping attachment to a woman's body in general	155-7
b" Stopping attachment to its colour and shape	158-65b
1: Stopping attachment to the colour and shape of a woman's body in general	158



## STANZA

- 2: Stopping attachment to a beautiful body 159-63
  - a: Unsuitability of attachment 159-61
  - b: Suitability of disgust 162-3
- 3: Thinking that one's own body, like a woman's, is filthy 164-5b
  - c" Consequent unsuitability of attachment to a woman's body 165c-6
  - d" Chiding persons who praise women 167-8
- 3" Refuting that attachment to a woman is a cause of happiness 169
  - c' Effect of meditating on filthiness 170
- 4' Stopping hunting 171-3
  - a' Forsaking killing 171
  - b' Forsaking generating fear in others 172
  - c' Generating pleasure in others 173
- (3) Summary: Abandoning non-practices and achieving the practices 174ab
- 3 Cause and effect of definite goodness 174c-200
  - a Condensing the principal causes of highest enlightenment into three and training in them 174c-5
  - b Training in the causes for achieving the thirty-two signs of a Buddha 176-96
    - (1) Exhortation to listen 176
    - (2) Actual explanation of the thirty-two marks of a Buddha 177-96
  - c Reason for not elaborating here on the causes and effects of the minor marks 197
  - d Difference between the marks of a Buddha and of a Universal Emperor 198-200
    - (1) Difference in effects 198
    - (2) Difference in causes 199-200d
    - (3) Example 200efgh

*Chapter Three: Advice to train in the two collections which are the causes of highest enlightenment*

201-300

- I Modes of the collections 201-II
  - a Exhorting the king to listen 201

101



# THE PRECIOUS GARLAND

b	The limitlessness of the collection of merit	202-9
(1)	Actual explanation	202-8
(a)	Achieving one hair-pore of a Buddha through ten times the merit of Solitary Realisers, etc.	202-3
(b)	Achieving one minor mark of a Buddha through a hundred times the merit for achieving a hair-pore	204-5
(c)	Achieving one major mark of a Buddha through a hundred times the merit for producing all the minor marks	206
(d)	Achieving the circle of hairs on a Buddha's brow through a thousand times the merit for producing all the major marks	207
(e)	Achieving the crown protrusion through a thousand times the above merit	208
(2)	The collections are infinite but are taught to trainees as measureable	209
c	The limitlessness of the collection of wisdom	210
d	The limitlessness of the effects of the two collections	211
2	The effects of each collection	212-13
3	Advice not to be lazy about amassing the two collections	214-27
a	Brief indication	214
b	Extensive explanation	215-26
(1)	Advice not to be lazy about the collection of merit	215-20
(a)	Limitlessness of the merit of generating the aspiration to enlightenment	215-16
(b)	The ease of attaining Buddhahood through that cause	217-18
(c)	Ease of attaining Buddhahood by reason of having the four immeasurables	219-20
(2)	Advice not to be lazy about amassing the two collections	221-26
(a)	General teaching that through the two collections physical and mental suffering is removed	221
(b)	Removal of physical suffering by the collection of merit	222
(c)	Removal of mental suffering by the collection of wisdom	223
(d)	No cause for laziness about amassing the two collections	224-5
(e)	The power of great compassion	226
c	Summation	227



	STANZA
4 The entities of the two collections	228-30
a Advice to forsake the opposites of merit and to rely on the meritorious	228
b The effects of the three poisons and of their opposites	229
c The actual two collections	230
5 Branches of the two collections	231-76
a Brief indication	231-9
(1) Branches of the collection of merit	231-7
(a) Establishing objects of worship	231-3
1' Newly establishing objects of worship	231-2
2' Worshipping them once established	233
(b) Worship	234-6
(c) Ceasing to worship unworthy objects	237
(2) Branches of the collection of wisdom	238-9
b Extensive exposition	240-76
(1) Branches of the collection of merit	240-64
(a) Giving one's own property	240-51
(b) Other giving	252-6
(c) Giving away all wealth	257-8
(d) Giving based on different needs	259-64
1' Giving to humans with certain needs	259-60
2' Giving to the needy	261
3' Giving which accords with doctrine	262-4
(2) Branches of the collection of wisdom	265-76
6 Benefits arising to an amasser of merit	277-300
a Arising of five common good qualities	277-80
(1: 277a; 2: 277bc; 3: 277d-9; 4: 280ab; 5: 280cd)	
b Arising of twenty-five particular good qualities	281-300
(1: 281-2; 2: 283-5; 3: 286; 4: 287a; 5: 287b; 6: 287cd; 7: 288a; 8: 288b; 9: 288c; 10: 288d; 11: 289; 12: 290a; 13: 290b; 14: 290c; 15: 290d; 16: 291; 17: 292; 18: 293; 19: 294; 20: 295; 21: 296; 22: 297; 23: 298; 24: 299ab; 25: 299cd; summation 300)	

*Chapter Four: Advice to train in flawless policy* 301-400

1 Transition	301-6
a Because most do not dare to chide a king and praise him, it is fitting to listen to a good explanation	301-3



b	Instruction to listen to helpful words in accordance with Buddha's advice	304
c	Actual exhortation to listen to words helpful to oneself and others	305-6
2	Extensive exposition of flawless royal policy	307-98
a	Royal policies	307-27
(1)	Increasing giving	307-8
(2)	Founding temples	309-17
	(a) Training in exalted thoughts and deeds	309
	(b) Achieving the four qualities	310
	(c) Special achievement	311-17
(3)	Maintaining what was established earlier	318-20
	(a) General teaching	318
	(b) Way of appointing caretakers	319
	(c) Equal maintenance	320
(4)	Providing even for those who do not seek it	321
(5)	Way of appointing ministers	322-7
	(a) Appointing religious leaders	322
	(b) Appointing ministers	323
	(c) Appointing generals	324
	(d) Appointing treasurers, etc.	325-7
b	Instruction in non-degeneration and development	328-45
(1)	Instruction in the non-degeneration of previously existent practices	328-37
	(a) Transition	328
	(b) Actual instruction in non-degeneration	329-37
	1' Gathering those of special powers	329
	2' Making oneself compassionate	330-2
	a' Providing out of compassion	330
	b' Being compassionate especially to the sinful	331
	c' The correctness of the above	332
	3' Freeing prisoners and making prisons comfortable	333-6
	4' If not reformable, banishing them from the country	337
(2)	Developing previously non-existent practices	338-45
	(a) Achieving practices	338-42
	1' Sending out representatives	338-9
	2' Examples	340-2
	(b) Ceasing non-virtues	343-5



	STANZA
c Achieving liberation and not forsaking the scriptures of the Mahāyāna	346-98
(1) Training in the path of liberation	346-66
(a) Refuting inherently existent objects of attachment, pleasant and painful feelings	346-64
1' Refuting a real feeling of pleasure	346-61
a' Transition	346-7
b' Brief indication	348
c' Extensive explanation	349-61
1" Refuting proofs for real pleasure	349-60
a" Refuting proofs for real mental pleasure	349-50
b" Refuting proofs for real physical pleasure	351-60
1: Refuting an aggregation of the five objects as a proof for real physical pleasure	351-3
2: Refuting individual objects as proofs of real physical pleasure	354-60
a: Actual refutation	354
b: Refuting the proofs	355-60
1 Refuting inherently existing consciousnesses	355
2 Refuting inherently existing objects	356-7
3 Refuting inherently existing senses	358-60
a Refuting inherently existing senses and objects through refuting inherently existing elements	358
b Refuting inherently existing elements	359
c Therefore, forms are not inherently existent	360
2" Refuting the entity of real pleasure	361
2' Refuting inherently existing pain	362
3' Result of the refutation	363-4
a' Liberation through realising emptiness	363
b' Identifying the mind cognising emptiness	364
	105



	STANZA
(b) Both Hīnayānists and Mahāyānists equally cognise the subtle emptiness	365-6
1' Necessity of cognising the subtle emptiness even to attain liberation	365
2' Difference between the Hīnayāna and Mahāyāna	366
(2) Stopping the forsaking of the scriptures of the Mahāyāna	367-98
(a) Extensive exposition	367-96
1' Reason for the unsuitability of forsaking the scriptures of the Mahāyāna	367-79
a' Faults of deriding the Mahāyāna	367-71
1" Way the Mahāyāna is derided	367
2" Reasons for the derision	368-9
3" Faults of deriding the Mahāyāna	370-1
b' Therefore, the unsuitability of despising the Mahāyāna	372-9
1" Elimination of great suffering through a little suffering	372
2" Though there is a little suffering in the deeds of the Mahāyāna, it is unsuitable to despise that which completely eliminates suffering	373-4
3" Rightness of making effort for the sake of great bliss; wrongness of being attached to small pleasures	375-7
4" Suitability of liking the Mahāyāna	378
5" Summation	379
2' Proving that the Mahāyāna scriptures are the word of Buddha	380-9
a' The deeds of the six perfections	380-2
1" Not the slightest bad explanation in the scriptures of the Mahāyāna	380
2" The aims of the Mahāyāna are taught in the Mahāyāna scriptures	381
3" Therefore, those scriptures are proved to be the word of Buddha	382
b' Necessity of knowing the complete path of the great enlightenment from the scriptures of the Mahāyāna	383
c' Necessity of knowing the great nature of a	



	STANZA
Buddha from the Mahāyāna which therefore is the word of Buddha	384-9
1" Limitless causes of the Body of Form are explained in the Mahāyāna	384-5
2" Knowledge of extinction explained in the Hīnayāna and extinction and no production explained in the Mahāyāna have the same meaning of the cognition of emptiness	386-7
3" If the meaning of the Mahāyāna is not understood, it is right to be indifferent toward it but not to despise it	388-9
3' Incompleteness of the paths and fruits of the Mahāyāna as explained in the Hīnayāna scriptures	390-3
a' The deeds of Bodhisattvas are not completely explained in the Hīnayāna scriptures	390-1
b' Buddhahood cannot be achieved through practising just the four noble truths and the auxiliaries to enlightenment	392
c' The Mahāyāna scriptures are suitable to be considered by the wise as the word of Buddha	393
4' Purpose of teaching three vehicles	394-6
(b) Summation	397-8
3 Summation	399
4 Advice to become a monk if unable to learn the special royal ways	400

*Chapter Five: Advice for even Bodhisattvas wishing quickly to  
attain liberation to become monks* 401-87

1 Brief teachings of what is to be adopted and discarded by Bodhisattva householders and monks	401-2
2 Extensive exposition	403-87
a Forsaking defects	403-34b
(1) Extensive explanation of the fifty-seven defects to be forsaken	403-33
(a) The first fifteen, anger, etc.	403-12
1' The fourteen, anger, etc.	403-6b

	STANZA
2' Pride	406c-12
(b) From hypocrisy to the forty-first, not thinking of death	413-25
(c) The forty-second, proclaiming one's own virtues, etc.	426-33
(2) Summation	434ab
b Adopting virtues	434c-87
(1) Temporary virtues	434c-61b
(a) General teaching	434c-9
1' Brief description of the entities of virtues	434c-5
2' Identifying their individual entities	436-7
3' Individual effects	438
4' General effect	439
(b) Qualities of the ten stages	440-61b
1' Just as there are eight levels of Hearers, so there are ten Bodhisattva stages	440
2' Entities and qualities of the ten stages	441-60
3' Summation	461ab
(2) Final virtues	461c-87
(a) Each of a Buddha's virtues is limitless	461c-3
1' The Buddhas' limitless virtues depend on the ten powers	461c-62b
2' Examples of the limitlessness of Buddhas' virtues	462c-3
(b) Causes for generating belief and faith in the limitless virtues of Buddhas	464-87
1' The reason why the Buddhas' virtues are limitless is that the merits which are their causes are limitless	464-8
a' Source for the limitlessness of the Buddhas' virtues	464
b' Way to amass limitless merit	465
c' Brief presentation of the seven branches	466-8
2' Limitlessness of the causes because of aspiring to help limitless beings	469-85
3' Immeasurability of the merit of those virtues	486
4' Sources	487
III Conclusion	488-500
A Advice to generate inspiration for the practices and to observe the four practices	488-90



	STANZA
B Faults of not relying on a teacher and qualifications of a teacher	491-3ab
C The supreme fruit is achieved through excellent behaviour	493c-7
1 Achieving the supreme fruit	493cd
2 Advice to perform the special deeds	494-7
a Extensive mode of behaviour	494-5
b Condensed mode of behaviour	496
c Very condensed mode of behaviour	497
D These doctrines are not just for kings but also for all others	498
E Exhorting the king to heed the advice	499-500
1 Suitability of continuously thinking of the welfare of others	499
2 Suitability of adopting virtues	500

## Notes

- 1 The fruits previously described were effects within a human life which accord with the causes. Here, concordant effects as entire life-times in bad migrations are indicated.
- 2 'In fact' means 'ultimately' or 'as existing able to bear analysis'.
- 3 The surviving Sanskrit text is a little different here as in verses 47, 49, 51, 102, 123, 130, 138, 142, 342, etc. However, the Tibetan texts are followed because the translations into Tibetan were compared with three Sanskrit texts.
- 4 The production of suffering is caused by the conception of inherent existence, its cessation is caused by the path.
- 5 Previous to and simultaneously with their effects.
- 5a The Sanskrit has another interpretation which is offered by the other Tibetan edition: 'When there is no tall, / Short does not exist through its own nature, / Just as due to the non-production of a flame, / Light also does not arise.'
- 6 The followers of Kanāḍa, i.e., the Vaiśeṣikas.
- 7 Sanskrit for the last two lines: 'How could the produced, the stayed / And the ceased exist in fact?'
- 8 It is not seen that only a part of a thing changes. Also, if an atom changed completely, it could not be said, as the Vaiśeṣikas do, that it is permanent but its states are impermanent.
- 9 'Baseless' means not providing a base for the conception that things inherently exist.
- 10 'Forders' are, in Sanskrit, *Tīrthika*, i.e., non-Buddhists who pro-pound and follow a path or ford to liberation or high status.
- 11 The aggregates and the self are not inexpressible as either one or different because all phenomena are either one or different.
- 12 Water, fire and wind; or cohesion, heat and motility.
- 13 The potencies of the four elements are said to be present in every-thing; the predominance of one element over the others determines what is manifested.
- 14 The constituents are earth, water, fire, wind, space and consciousness which are imputed to be a self.
- 15 See note 14.
- 16 It has already been established that there are no inherently existent things and no inherently existing trueness; thus, there are no inherently existent non-things or inherently existent falseness, because the latter exist only in relation to the former.



- 17 An objector wonders, 'Innumerable Buddhas are effecting the liberation of even more sentient beings; there are no new sentient beings; thus in time all would be liberated. Since of course such extinguishing or liberating of worldly beings does not increase the number of beings, the world must eventually have an end. Thus, why did Buddha remain silent about an end to the world?'
- 18 The first extreme of the world's having limits is propounded by the Nihilists who say that the self is finished in this life and does not go on to a future life. The second extreme of the world's not having limits is propounded by the Sāṃkhyas who say that the self of this life goes to the next life. The third extreme of the world's both having and not having limits is propounded by the Jainas who say that the states of the self have limits but the nature of the self has no limits. The fourth extreme of the world's neither having nor not having limits is propounded by the Buddhist Proponents of a Self (Pudgalavādin) who say that there is a real self which is utterly unpredictable as permanent or impermanent.
- 19 Those who accept emptiness but take it to mean nothingness.
- 20 Those who take emptiness to mean a denial of cause and effect and therefore reject emptiness.
- 21 'Speaking pleasantly' is conversation based on high status and definite goodness. 'Behaving with purpose' is causing others to practise what is helpful. 'Concordance' is for one to practise what one teaches others.
- 22 Sometimes a horrible effect of a bad deed is seen in this life and sometimes it is not seen until the next life. If comfort is taken because the effects are not seen, why is fear of those actions not generated when the effects are seen?
- 23 The nine orifices are eyes, ears, nose, mouth, genitals and anus.
- 24 Reliquaries here are actual Buddhas.
- 24a This is a round, fleshy swelling on the crown or top of a Buddha's head; it is perceptible but its size is not.
- 25 A circle of hairs between the brows.
- 26 The chapter has an extra verse and Gyel-tsap (rGyal-tshab) does not comment on this verse which also has an extra line; therefore, it is set off in brackets.
- 27 This pain is a special form of virtue, and the word does not imply that it is unwanted.
- 28 The last line follows an alternative reading given by Gyel-tsap. Otherwise, it is, 'And respectfully rely on them with the six practices.'



## THE PRECIOUS GARLAND

- 29 Tirthika.
- 30 Spells for relieving illness and the names and purposes of medicines are to be posted.
- 31 Sugar, ghee, honey, sesame oil and salt.
- 32 The skill of reducing many emanations to one and vice versa, etc.
- 33 Building temples and enduring difficulties for the sake of the doctrine.
- 34 The Tibetan translation offers two meanings for the last Sanskrit line, the first using *yasmāt* and the second *tasmāt*.
- 35 'Great exaltation' refers to the wide scope of his temple building and other public services.
- 36 Tibetan omits 'clothing'.
- 37 The objects apprehended by the other senses cannot be known to be pleasurable because the thought of pleasure can pay attention only to one object at a time.
- 38 The present must depend on the past and the future in order to be present, but if the present does not exist in the past and future, then it cannot truly depend on them. If the present does exist in the past and the future, then it is not different from them.
- 39 If the four elements were completely intermingled, they would lose their individual characters.
- 40 Is there a mind which certifies the existence of a mind cognising reality? If there were a second mind perceiving the first mind and existing simultaneously, it could certify the true existence of the first; however, all minds depend on mental factors and are thus unreal; also the certifier would need a certifier. Thus, only conventionally is it said that the mind sees reality.
- 41 The inequality would be to consider one as the word of Buddha and one as not.
- 42 If due to the complexity of Buddha's teaching one cannot understand it, indifference or neutrality is best.
- 43 Forms, sounds odours, tastes and tangible objects.
- 44 Viewing the mental and physical aggregates which are a transitory collection as a real self, afflicted doubt and considering bad ethics and disciplines to be superior.
- 45 Yāma.
- 46 Tuṣita.
- 47 Nirmāṇarati.
- 48 Paranirmitaśāvartin.
- 49 This is translated in accordance with Nāgārjuna's views as set forth in his works on the Highest Yoga Tantra (Anuttarayogatantra).

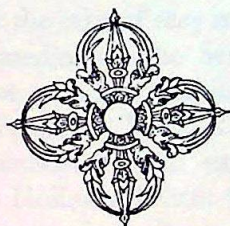


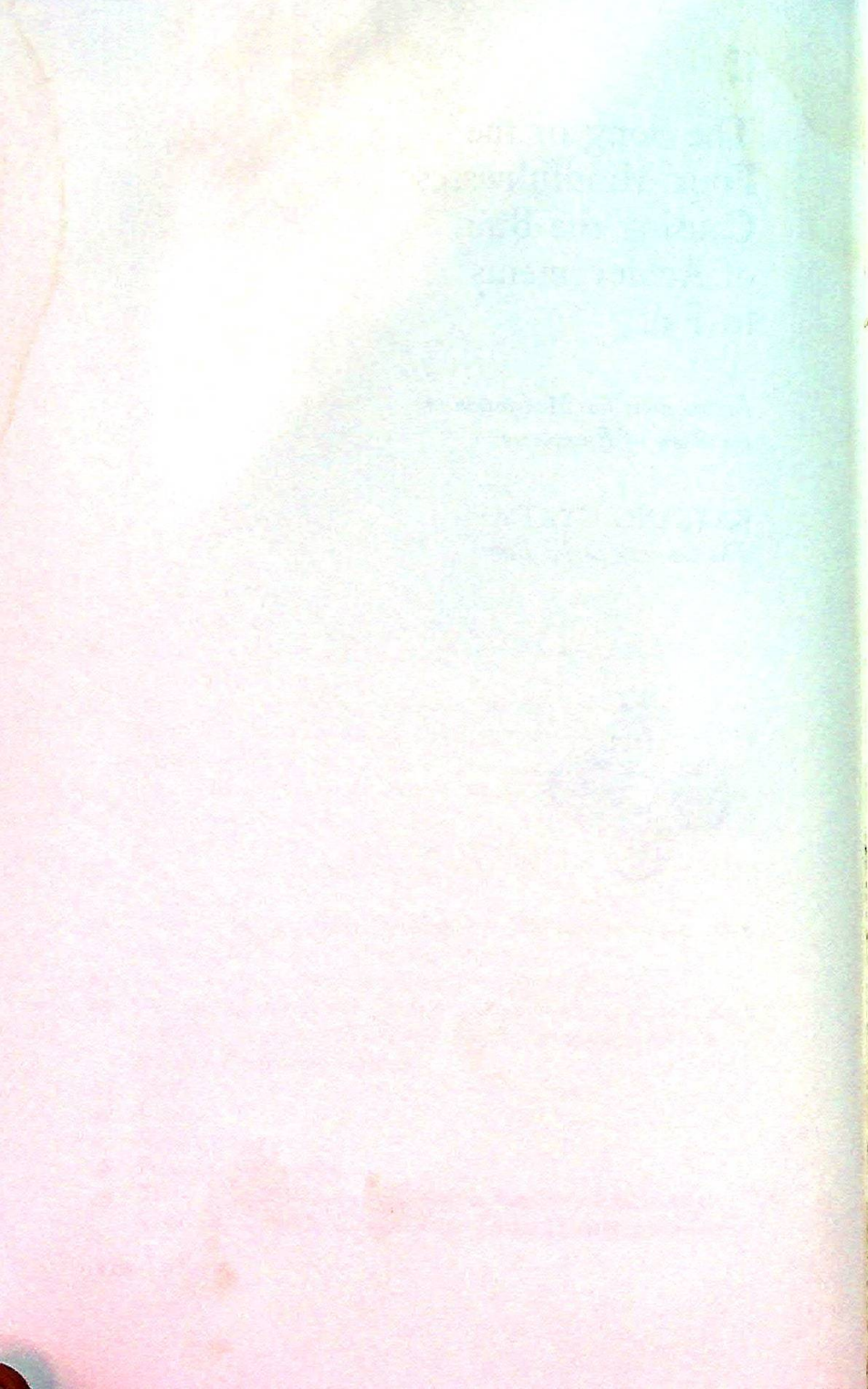
## II

# The Song of the Four Mindfulnesses Causing the Rain of Achievements to Fall

*Instructions for Meditation on  
the View of Emptiness*

KAYSANG GYATSO  
*The Seventh Dalai Lama*







## *Introduction*

The second work in this volume is a short poem that contains within it the essentials of sūtra and tantra:

- 1 The admiration for one who teaches the path to enlightenment.
- 2 The thought definitely to leave cyclic existence and the consequent wish to attain highest enlightenment in order to help all sentient beings.
- 3 The simultaneous and swift collection of merit and wisdom through imagining oneself as a deity who is qualified by emptiness.
- 4 The realisation of emptiness which is coupled with its application to the world of appearances.

For the sake of easy memorisation and subsequent application in meditation the Seventh Dalai Lama (1708–57) versified these concise teachings, which were originally given by Mañjuśrī to Tsong-ka-pa. The translation is based on oral transmissions and explanations of the text received from His Holiness Tenzin Gyatso, the Fourteenth Dalai Lama, in Dharamsala, India, in May and August of 1972.

## Introduction

The work of the author is a study of the history of the English language from the beginning of the 15th century to the present time.

The author has endeavored to present a clear and concise account of the changes which have taken place in the English language during the last five centuries.

The book is divided into two parts. The first part deals with the history of the English language from the beginning of the 15th century to the present time. The second part deals with the history of the English language from the beginning of the 16th century to the present time.

The author has endeavored to present a clear and concise account of the changes which have taken place in the English language during the last five centuries. The book is divided into two parts. The first part deals with the history of the English language from the beginning of the 15th century to the present time. The second part deals with the history of the English language from the beginning of the 16th century to the present time.

The author has endeavored to present a clear and concise account of the changes which have taken place in the English language during the last five centuries. The book is divided into two parts. The first part deals with the history of the English language from the beginning of the 15th century to the present time. The second part deals with the history of the English language from the beginning of the 16th century to the present time.

The author has endeavored to present a clear and concise account of the changes which have taken place in the English language during the last five centuries. The book is divided into two parts. The first part deals with the history of the English language from the beginning of the 15th century to the present time. The second part deals with the history of the English language from the beginning of the 16th century to the present time.



# Instructions for Meditation on the View of Emptiness, The Song of the Four Mindfulnesses, Causing the Rain of Achievements to Fall

## 1 *Mindfulness of the Teacher*

*On the seat of the immutable union of method and wisdom  
Sits the kind teacher who is the entity of all the refuges,  
A Buddha who has perfect abandonment and wisdom is there.  
Forsaking thoughts of defects, make a petition with pure perception,  
Not letting your mind stray, place it within admiration and respect,  
Making your attention unforgetful, maintain it within admiration and respect.*

## 2 *Mindfulness of the Altruistic Aspiration to Highest Enlightenment*

*In the prison of the suffering of limitless cyclic existence  
Wander the six types of sentient beings<sup>1</sup> bereft of happiness,  
Fathers and mothers who protected you with kindness are there.  
Forsaking desire and hatred, meditate on endearment and compassion,  
Not letting your mind stray, place it within compassion,  
Making your attention unforgetful, maintain it within compassion.*

## 3 *Mindfulness of Your Body as a Divine Body*

*In the divine mansion of great bliss, pleasant to feel,  
Abides the divine body which is your own body of pure aggregates and constituents,  
A deity with the Three Bodies<sup>2</sup> inseparable is there.  
Not conceiving yourself to be ordinary, practise divine pride and vivid appearance,*



## SONG OF THE FOUR MINDFULNESSES

*Not letting your mind stray, place it within the profound and the manifest<sup>3</sup>*

*Making your attention unforgetful, maintain it within the profound and the manifest.*

### 4 *Mindfulness of the View of Emptiness*

*Throughout the circle of appearing and occurring objects of knowledge*

*Pervades the space of clear light which is reality, the ultimate, An inexpressible mode of being of objects is there.*

*Forsaking mental fabrications,<sup>4</sup> look to the entity of immaculate emptiness*

*Not letting your mind stray, place it within reality,*

*Making your attention unforgetful, maintain it within reality.*

*At the cross-roads of the varieties of appearances and the six consciousnesses*

*Is seen the confusion of the baseless phenomena of duality,*

*The illusory spectacles of a deceiving magician are there.*

*Not thinking they are true, look to their entity of emptiness,*

*Not letting your mind stray, place it within appearance and emptiness,*

*Making your attention unforgetful, maintain it within appearance and emptiness.*

These instructions on the view of emptiness for one who uses the four mindfulnesses, which are special precepts actually bestowed by the holy Mañjughoṣa on Tsong-ka-pa, a king of doctrine, were composed by the Buddhist monk Losang Kaysang Gyatso (bLo-bzang-bskal-bzang-rgya-mtsho) for the sake of his own and others' establishing predispositions for the correct view.



## *Notes*

- 1 Gods, demigods, humans, animals, hungry ghosts, and denizens of hells.
- 2 Body of Truth or wisdom consciousness, Body of Enjoyment or spontaneous speech, and Body of Form or physical body.
- 3 Profound emptiness and manifest appearance.
- 4 Mental fabrications which posit an object negated by emptiness other than inherent existence.























(Continued from front flap)

In a gentle, flowing rhythm, Nagarjuna tells how to find happiness by cultivating virtues of body, speech, and mind and how to amass the stores of wisdom and merit required for true enlightenment. *The Precious Garland* is famous for its description of the Bodhi-sattva path of compassion, together with its clear, concise analysis of Buddha's teaching on emptiness.

The second text, *The Song of the Four Mindfulnesses*, contains a short summary of the meditational approach to enlightenment by Kaysang Gyatso, the Seventh Dalai Lama, who lived from 1708 to 1757. Brief as it is, this work nevertheless gives all the essentials of *sutra* and *tantra*.

The translation has been carefully prepared by Professor **Jeffrey Hopkins** of the University of Virginia in Charlottesville by the direct request of His Holiness the Dalai Lama. Professor Hopkins re-translated his original version into Tibetan for **Lati Rimpoché** who made corrections and verified its authenticity. He then worked with **Anne Klein** to improve the presentation in English.



Another volume in the Wisdom of Tibet Series

**THE BUDDHISM OF TIBET AND THE KEY TO THE MIDDLE WAY**

by Tenzin Gyatso, Fourteenth Dalai Lama

Translated by Jeffrey Hopkins and Lati Rimpoché

**The Buddhism of Tibet and The Key to the Middle Way** is written in two parts by the Dalai Lama himself, especially for readers in the West. The first essay, *The Buddhism of Tibet*, contains an official introduction to Tibetan Buddhism for non-specialists. In the second, *The Key to the Middle Way*, presents a meditation on emptiness.

In this book the Dalai Lama explains simply and clearly

- the basic tenets and practices of the Buddhism of Tibet
- the relationship of Tibetan Buddhism to Hinayana
- the meaning and aspirations of Mahayana
- the profound theory of emptiness
- the key to meditation and tranquility

Inspired directly by the living oral tradition of Tibet, **The Buddhism of Tibet and The Key to the Middle Way**, reveals both the wisdom and the practice of one of the world's richest religious traditions.